WESTERN RECORDER.

PRINTED UNDER THE PATRONAGE, AND FOR THE BENEFIT, OF THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. VI. [THOMAS HASTINGS, EDITOR.] UTICA, TUESDAY, JULY 21, 1829. [HASTINGS & TRACY, PRINTERS.] No 29.

COMMUNICATIONS.

For the Western Recorder.

THE TRACT CAUSE.

MR. EDITOR—I learn by the frequent communications relative to the subject, in your valuable publication, that the tract cause is gradually gaining ground in this part of our country. Permit me to say that this fact affords me great pleasure. It has long been to me a subject of deep regret, that Christians have manifested so little earnestness in circulating religious tracts. Have they not, by the blessing of God, done wonders? How often have we been told, that the sabbath-breaker, the profane swearer, and the callous-hearted votary of intemperance, have been brought to tremble and forsake their wicked ways, in consequence of reading a *tract?* How often has it been discovered, when powerful revivals of religion have been traced to their source, that they have originated with an obscure individual, in an obscure part of the town, and in consequence of perusing a *tract?*

These facts have again and again been laid before the public; yet Christians sleep on, and fold their hands to rest.

There are towns, Sir, in this region, large towns, where the number constituting an auxiliary Tract Society is circumscribed to twenty or thirty females, and where, if suitable exertions were made, I am confident hundreds might be added. There are other towns, where Tract Societies once existed; but, alas! they have become extinct. There are others, where no such institution has ever been established. In all these places there are professed followers of *Him*, who "went about doing good." Shame on such negligence! I have heard some of them complain of the low state of religion amongst them, and add, that a revival of religion was very much needed. Why not use the means to obtain one, then; and why not use even *this means*, the dissemination of religious tracts, since God has ever shown his readiness to bless it?

I would humbly enquire, Mr. Editor, if ministers of the gospel are sufficiently awake to this subject. Do they not feel too little concern, when they behold the Tract Society languishing amongst the people with whom they labour. Who has such facilities for the distribution of these little messages of mercy, as he whose business it is to watch for souls? With what perfect ease may he place them in every family in the town where he labours; and where can he find a more powerful anxiliary, in winning souls to Christ? Does he visit the sick? Let him leave on the couch of pain, the tract "*To the Afflicted.* Mourners? "*A friendly Visit to the House of Mourning.*" Does he visit the indigent? "*Poor Joseph,*" or "*Poor Blind Ellen.*" The affluent, who are pious? "*The rich Believer bountiful.*" Sabbath-breakers? Alas, where is the minister of Christ, who is not often called to the painful duty of visting those who profane God's holy day? After giving them a faithful warning from his own lips, let him corroborate it, by handing them "*Sabbath Occupations,*" or "*A Persuasion to attend Public Worship.*" Does he meet with a profane swearer? "*The Swearer's Prayer,*" should be ever at hand. The drunkard? Even he, forlorn and wretched, and almost hopeless, as his case is, may perchance be snatched from the very jaws of hell, by the thrilling address of Kittredge.

O, that all the friends of Christ, at such a time as this, would awake to the importance of the subject. The enemies of God are wide awake. They are seeking to advance the cause of him whom they serve, by the circulation of *tracts—tracts* teeming with blasphemies, and casting all manner of contempt on the blessed word of God. They are in *earnest* to *destroy* the souls of men. They spare not time, nor pains, nor *money*. They work as if they were truly sensible, that what they do must be quickly done. O, then, let Christians no longer sit still, and cry—"There is a lion in the way, a lion is in the streets." VERONICA.

For the Western Recorder.

"Himself but half deceiv'd,
Till others have the soothing tale believ'd."
COWPER.

MR. EDITOR—What has truth to gain by taking her stand amidst the ranks of hasty or superficial argument? Error has every thing to gain by it. Truth is never cherished by noisy disputation: Error often lives by it. Truth can never be defended by misrepresentation or disingenuousness: Error chooses these as her chief weapons, offensive and defensive: She cannot live without them. Truth may often rest quite secure; while Error, by wielding these weapons against her, vainly pretends to establish herself.—Yet could Truth condescend to leave her own castle, so far as to turn these same weapons against her false accuser, the latter would be compelled to flee at every onset. Truth once fairly ascertained, digested and realised, leaves its possessor disposed to rest quietly upon it, without the least uneasiness or anxiety. Error, when fundamental, especially in matters of religion, leaves the mind of him who attempts to embrace it continually upon the rack. His citadel, always in danger, requires his constant care and attention. He *must* be a man of *warfare*, or he *cannot maintain* it. He *must* continually *keep up the appearance* of defence, to rid himself from apprehensions of danger, which perpetually haunt him.

These general and very obvious thoughts occurred to me a few days since, by way of memorandum. What if you should print them? The world sees many an errorist in these days of free discussion, who is yet but "half deceived," who counts on the supposed numbers in train. Yet the time *may* come, when the work of self-deception will be completed; when the errorist shall be left, *ready to believe* that which now *secretly staggers belief*. It is an old maxim, not altogether destitute of truth, that men can at length persuade themselves to embrace as truth what they ardently wish to believe.

Your's, &c. LACON.

From the Philadelphian.

FRENCH PROTESTANT LETTERS.

Several very interesting communications from French protestant ministers, in answer to letters addressed to them by the Presbyterian General Assembly of 1828, have been received, and were read at its last meeting in this city. Having been reserved for publication in the printed minutes, we have not been able, until the present moment, to present any of them to our readers. We have copied the one from the editors of the *Archives*, &c. Extracts from the others will appear in due season:—

The Editors of the "Archives of Christianity in the XIXth Century," to the Members of the General Assembly of the Presbyterian Church in the United States of America, in session at Philadelphia.

PARIS, *February* 27, 1829.

Highly esteemed and beloved Brethren in Jesus Christ—

In your last General Assembly, you resolved to open a correspondence with the pastors and members of the French protestant churches. You would have undoubtedly made your overtures, for this end, to our National Synod, if its meetings, interrupted ever since the revocation of the edict of Nantes, by the evils of the times, had been resumed—now that we enjoy religious liberty, and obtain for our worship the protection which the constitutional charter ensures to us. Perhaps the Lord, before he restores these assemblies to us, which were blessed to our fathers, and which are necessary to complete our ecclesiastical organisation, is willing to prepare us better for them; so that we may be united in the same faith and the same love, before we be united in these external ties, which have consistency and utility, only so far as our spiritual bonds are intimate and solid. In the present state of our churches, your brotherly letter, transmitted to the consistory of the reformed church of Paris, could be communicated to them only through the medium of the press. We hastened, therefore, to give it in our journal all that publicity which depended upon us; and inserting a translation of it, we joined thereto an appeal to our brethren, to reply individually or collectively to your letter, as they should see fit. We do not doubt that many of them will express to you all the joy which it has imparted to them; and we pray you to regard us as interpreters of the acknowledgments and christian affections of the rest. In order to render them still better acquainted with the presbyterian church of the United States, which extends to them the hand of friendship, we are about to insert in the next number of our journal a narrative of the transactions of your last General Assembly.

Permit us, on this occasion, most esteemed and beloved brethren, to unite with you in blessing God, for the abundant mercies which for some years he has shed upon you. Our hearts have been delighted with the intelligence of the revivals which have occurred in so many of your churches, and with the information that in every place there are souls who have been turned unto the Lord, and who, feeling their state of corruption and sin, expect salvation through that glorious Redeemer, who, for their sakes, subjected himself to the death of the cross. May the means which you continue to employ for making known the Saviour of the world, your copious distribution of the holy scriptures, your publication of religious tracts, your domestic and foreign missions, your christian journals, your efforts to promote the general sanctification of the Sabbath, and to extirpate the vice of intemperance; in a word, may all your enterprises be blessed more and more, and by the grace of God, render your country a land wholly consecrated to JEHOVAH!

Much esteemed and beloved brethren, we were affected with the sorrow which you express in your letter, respecting the death of our friend, the Baron de Stael. This loss is one of the greatest that our church could experience; and in particular our editorial committee, of which Baron de Stael was a member, have most painfully felt it. He loved the Saviour, and we trust, that having lived for him, he has fallen asleep in him. This beloved brother has been lamented by all the Christians of France. His name shall dwell in our hearts for our edification.

The pious institutions which exist in the United States, are also organised gradually, although on a smaller scale, throughout our country. The oldest is the "Protestant Bible Society of Paris," which is now assisted by more than four hundred and fifty societies, or auxiliary associations. Through its care, the word of God has been introduced into a very great number of families, and in many of them, this word, which is with good reason called "a two edged sword," has been an instrument of conversion and salvation. Our "Religious Tract Society" has published, in the space of seven years, fifty different tracts, and several placards; as also, for four years past, a Christian Almanack, under the title of the "Almanack of Good Counsels." Our "Evangelical Missionary Society" has established a seminary, in which young men are prepared to carry the gospel to the heathen. Three of them, the first that we shall send to the Gentiles, will take their departure next May for Southern Africa. We have, besides, a "Committee for the formation of Sunday Schools," and "Societies of Providence and Mutual Assistance," among the labourers and mechanics of our connexion.

According to the last statistical report, our church contains eighty five consistories, and eleven oratories; it has the services of three hundred and five pastors, and it possesses four hundred and thirty-eight edifices consecrated to worship. But the number of pastors and temples is far from being sufficient for the wants of the protestant population of the kingdom. We sigh for the moment, when all who belong to our communion shall be enabled to hear the truths of faith announced, and when none, as is the case at present, shall be deprived of spiritual nourishment.

Moreover, we know, most esteemed and beloved brethren, that external means, even if they were numerous, have efficacy only so far as the Lord is pleased to give it to them, and that above all things we ought to desire and ask the out-pouring of his Spirit. Already, notwithstanding the luke-warmness of our petitions, he has abundantly refreshed some portions of our church. There are towns and villages in which pastors and flocks have been turned unto God; and a still greater number of others, in which the revival, without being so general, is real, and makes daily progress. The church of Paris, in particular, has for several years been blessed with much spiritual grace.—Much esteemed and beloved brethren, pray that our country may still more participate in grace from on high, and that we may see, appearing once more in the midst of us, the faith which animated our ancestors. We live in calmer, happier times than they. Oh! that the patience and goodness of the Lord may be to us, what his justice and chastisements were to them—a blessing.

Under cover with this, we address to you a letter, which a committee formed at Morges, in Switzerland, for the purpose of procuring a pastor for the Christians of New-Vevay, have given us in charge to forward to you. We hope that you may be able to communicate to the brethren composing this committee, the information which they ask of you.

We very much wish, most esteemed and beloved brethren, to maintain with you the correspondence which you have proposed to open; and praying that the Lord may, in a still greater degree, manifest his glory among you and among us, we entreat you to rely upon our sentiments of respect and christian affection.

The members of the editorial committee of the Archives du Christianisme, now present in Paris,

JUILLERAT CHASSEUR, *Pastor.*
HENRY LUTTEROTH.
H. GRAND PIERRE, *Minister of the Gospel.*
FREDERICK MONOD, *Pastor.*

N. B.—The absent members are Professor Stapfer and the Rev. Mark Wilks.

AMERICAN BIBLE SOCIETY.

The following extracts are from an address of the Board of Managers to the friends of the bible of every denomination, on the subject of the resolution for supplying all the destitute families in the United States with the bible in the course of two years:—

But while we look mainly to our numerous Auxiliaries, as agents in calling forth a powerful public feeling in its favour, and in giving it a salutary direction, we would not omit to invite the hearty co-operation of particular classes of Christians.

Especially, *Ministers of the Gospel*, do we solicit all your influence and aid. This is a cause which cannot but commend itself to your regard; for, in proportion to the universal spread of divine truth, through the written word, will be the effect of your public and private ministrations. It is a part of God's work, specially committed to your trust; and in its prayerful performance, even more extensively than by your pulpit communications, may you fulfil your duty in preaching, as far as practicable, the gospel to every creature. Let your influence be exerted not only in recommending and enforcing this godlike charity in the desk, and in your pastoral visits, but by your personal services in the Bible Society, and by such travels and agencies in its behalf, as your personal ability and the liberality of your people, may allow you to undertake.

Young Men in our Theological Seminaries and Colleges, there are important spheres of usefulness, which, in the recesses of the institutions to which you are attached, you may profitably occupy. Under the direction of your seniors in age, we trust you will be ready to bestow your services in the discovery of the destitute, in the collection of funds, and in the distribution of bibles; and you will no doubt find your hearts warmed, and your zeal in your Master's cause increased, by the hallowed employment.

Such efficient assistance has heretofore been derived from *Female Bible Societies*, that we should be censurably ungrateful and unmindful of a most important source of encouragement in the great work before us, did we omit to thank them for past favours, and solicit their renewed and special exertions at this interesting crisis. As explorers of your several neighbourhoods, and as distributors of bibles, no agents unite so many useful properties as yourselves; and many a source of pecuniary supplies among the various classes whom you visit, is accessible to you, which would be closed to the other sex. We entreat you to put forth every energy which God has given you, and embrace every facility which his gracious providence may bring within your reach, for extending the blessings of that holy book, which, with its multiplied benefactions to our fallen world, has so largely contributed to the elevation of your characters, and the advancement of your happiness in the life that now is, as well as in that which is to come.

To the *Youth of both Sexes*, we earnestly recommend the increase of the number of Juvenile Associations, and the enlargement of such as now exist.

To all these various classes of our fellow Christians, we would exhibit the same conclusive motive to vigourous action, which prompted the measure in support of which we solicit its employment. We must refer to the annual report, and to the monthly extracts, for details; but we feel authorised to state our persuasion, that not less than eight hundred thousand families, within the limits of the United States and the adjacent territories, are unblest with the sacred volume; and many of them live remote from the public sanctuaries of religion, and but seldom enjoy any of the means of grace. It will be a benefaction of no little moment, to put into their hands the great charter of salvation; and the kind providence of God will, it is hoped, by other agencies than ours, gradually extend to them the various spiritual blessings which it is the happiness of a large proportion of our country in rich profusion to enjoy. No better basis for these can be laid than the bible, the inspired book of God, the best security against the inroad of infidelity and error, the surest guide in doctrine and duty, "the power of God unto salvation unto all who believe."

To the wisdom of our auxiliaries, and of the individual friends of the bible, we must refer the adaptation of their proceedings, in this momentous concern, to the circumstances in which they severally stand. They will excuse us, however, for making one or two suggestions.

In some places the supply of the destitute, as far as they have been discovered, it is said has already been completed. But perhaps there is scarcely a district which, if re-examined, would not be found to need an additional supply.

This has proved to be the case wherever a further investigation has been made. We, therefore, respectfully invite such auxiliaries to renew their inquiries, and when they have relieved the remaining destitution which may be discovered, to unite with the kindred institutions that have also accomplished the work in their several vicinities, in determining on the contribution of a given amount to the large fund which will be required by this Society to supply the destitute elsewhere, and especially those already adverted to in the western states. Let it be proclaimed, that the widow's mite will be acceptable, while wealthy Christians should feel constrained to devote a liberal portion of their substance to an undertaking on which the salvation of thousands may depend.

From the Boston Recorder.

TO A FEMALE PRAYING CIRCLE.

The following letter addressed by a clergyman in Massachusetts to a female praying circle, though not designed for publication, we believe will be found highly useful and encouraging to those who "fear the Lord," and "speak often one to another," of the things of his kingdom:—

DEAR SISTERS—Your pastor feels that he cannot spend a few moments of a busy Saturday morning, more usefully or agreeably, than in giving you a few hints, and his best wishes for the blessing of God to rest upon you; and he doubts not but the hints will be received with the same kindness with which they are given.

1st. Be punctual in commencing your meeting. If only a few, two or three, are present, begin; and the rest will be more prompt the next time. We have no time to lose; every moment must be occupied, and you cannot wait for the absent. Be equally punctual in closing. If you have your meeting an hour long, close it then; and do not be an hour and a half in doing what you calculated to do in an hour. The members will soon feel, that if your minutes are thus numbered, they must not lose any by tardiness.

2d. Let your prayers be short, fervent, and a number of them. You will find it profitable to confine one prayer to one object. Do not spend time in excusing yourselves, telling how much better others can do. If others can do better, rejoice in it; but let every one do according to her abilities. God requires no more. Do not waste time in saying you have no gifts, and cannot edify the rest. You must pray to Christ, and not to one another; adore him, and not look at each other's gifts. All can pray, "God be merciful to me a sinner." But if you feel conscious that you cannot pray with acceptance, inquire if it is because you do not pray enough in your closet. Keep the closet warm, and you will not freeze others when you come to the praying circle.

3d. Make at least one special prayer for your minister. He needs it more than you can possibly conceive. If he is unsuccessful, he needs it to encourage him and awaken him; if successful, he needs it no less to keep him humble, and to cause him to feel that all his strength is in Christ. Pray that he may be a man full of the Holy Spirit, for all other gifts are fruitless without this. Among the objects of prayer are the following:—Yourselves; the minister; the church; your unconverted friends, such as husbands, parents, children, brothers and sisters; your neighbours; the influences of the Spirit among us; and the glory of Christ in the salvation of souls. Do not embrace all these in every prayer; probably one will be sufficient for a single petition. At the throne of grace always kneel.

4th. Do not waste your time in talking over and lamenting the state of the church. It will have a very bad effect. If the church were all just as they should be, there would not be so much need of your circle. If the church are not right before God, feel that so much the more devolves on you; and pray as if the whole cause of religion in this place rested upon your faithfulness. If you have a brother or a sister who has done wrong, inquire if you would not have done just so, or worse in the same circumstances. Feel towards all, that their holiness is a reproof to you, and that all their differences may be owing to your want of faithfulness and of fervent prayer.

5th. Do not be so anxious to have your circle enlarged, as to have it holy and favoured with the presence of Christ. His presence is better than that of a whole congregation. Of course you will not wish to have your circle known, and talked of, and become popular. One smile of Jesus will do more good than the praise of all created beings. Finally, remember that holiness is what you need, and though you may spend much of your time while together in praying for others, yet you do yourselves need God's grace, and the holiness of Christ, or it is all a sounding brass or a tinkling cymbal!—Strive to go away from every meeting, more holy, more humble, more penitent, than when you went. If I have not said any thing that will be useful to you, it is not because I have not an ardent desire to do you good.

Your affectionate pastor, —— ——.

From the Home Missionary Magazine.

WILL IT BEAR TRIAL?

In the town of M——, in the state of New-York, lives a Mr. B., who once openly denounced the bible, as claiming to be the inspired word of God, and was a boisterous champion for the doctrine of universal salvation. So strong was his delusion, that he once openly declared, that he would willingly, sword in hand, shed his last drop of blood in defence of his belief.

Being, however, seized with a violent disease, and apparently approaching the eternity where the awful decision of the truth or falsehood of his scheme would be made known to him, he was visited by some unwelcome misgivings. Although formerly among the boldest asserters of his favourite doctrine, he began to ask himself with solicitude, "Will it *bear trial?* After all my confidence, am I willing to enter my ETERNITY upon it?" Then followed a period of awful suspense. It seemed as if the interests of eternity were concentrated in the inquiry then absorbing all the powers of his soul. But the suspense was short. A voice, as it were from heaven, seemed to say, "*Mene, Mene, Tekel.*" Conscience awoke, and the awful delusion fled. The wailings of the pit seemed too well deserved, too near to be scoffed at. A conviction of his own vileness at once swept away the whole array of proofs which he had so industriously collected in favour of Universalism. But although fully convinced, in his own mind, that the doctrine of endless punishment was no fiction, he still determined to die in the view of others, an adherent to his former belief. He had formerly made repeated declarations, when hearing that others had recanted, "that whoever saw him die, would see him die a Universalist." The hour came, as he thought; and he could not bear to be called a coward. He therefore concealed his views for some time. But who can contend against God? Conviction increased upon conviction, until the burden of his sins became overpowering; and in anguish of spirit, he exclaimed, "I am undone! I must die; and an eternal hell is my portion!"

His former associates now clustered around him. "Don't be frightened: God is merciful, and cannot do wrong." "I know it," he replied, "and that is what troubles me. His mercy I have abused, and deserve nothing but wrath. God will do no wrong. No, he will not do so wrong as to let me escape! I see no way to be pardoned!" Pen cannot describe the agony of his soul. He would point to the bible:—"There—there is the book I have tried to deny and to abuse! I now believe it to be all true."

In this state of mind he remained for two weeks. The intense interest of his soul on the subject of its eternal prospects caused him to fasten on every thought that was suggested in relation to futurity. Some scattered, feeble recollections of Christ remained among the confused mass of his thoughts, some lingering conceptions respecting an *atonement*, as having formed a part of the religion he had vilified in the days of his hardness of heart. Upon this atonement his soul fastened. A gleam of hope, that possibly God might yet forgive him, entered his bosom, and he threw himself at once, as the chief of sinners, at the foot of the cross, resolving if he should perish, to perish there.

Soon this troubled spirit found rest. He rejoiced greatly, believing with all his heart. From that time he began to recover, and for more than a year has exhibited a faith and conversation in consistency with the doctrines of the cross.

To render good for evil, is God-like; to render good for good, is man-like; to render evil for evil, is beast-like; to render evil for good, is devil-like.—*Mason.*

A proud man is like Nebuchadnezzar; he sets up his image to be worshipped by all.

TEMPERANCE.

EFFECTS OF ARDENT SPIRITS ON THE HUMAN SYSTEM.

The following address and resolutions were unanimously adopted by the Oneida County Medical Society, at their annual meetiug in Utica, July 7, 1829:—

The evils resulting from the unnecessary and imprudent use of ardent spirits, are confessedly many and very great.

Of the *moral* evils which flow from this source; of the misery, the mortification, the heart-aching, which *friends* are doomed to suffer on account of the intemperance of a father, a husband, a brother, a child; of the poverty, the wretchedness and rags, the waste of property and the loss of character; of the litigations, the quarrels and the crimes which result from the intemperate use of spirituous liquor, we forbear to speak.

Leaving the discussion of these topics to others, we shall confine our remarks chiefly to the effects of ardent spirits on the human system.

Whether the daily or frequent use of spirituous liquor is conducive to health, is a question which scarcely needs discussion. *One fact* is perhaps sufficient to settle it—the undeniable fact, that those who are strictly temperate, are usually found in better health, and more frequently live to an advanced age, than those who are not thus temperate. Persons in good health can assign no better reason for using ardent spirits, than the Italian nobleman could for using medicine. We allude to the individual on whose tomb was found the following inscription:—"I was well; I wished to be better; I took physic, and here I am." If one's health is *perfectly good*, how can it be improved, or *made better* by rum or brandy, gin or whiskey. It is *food, not alcohol*, which a person needs while in health.

Of those who are out of health, few would be benefitted, and many would be injured, by the use of ardent spirits. If the illness be of the febrile or inflammatory kind, the person indisposed cannot but be injured, often seriously, and sometimes fatally injured by distilled liquors. Every practitioner of medicine has witnessed repeated and melancholy instances of this kind. It requires indeed the judgment of an able physician, to determine whether a person in a state of disease is a subject for stimulants of any kind; and especially whether he would bear the fiery stimulus of alcohol, or liquors containing it. Hence we see the folly and imprudence of those, who, whenever they are indisposed, fly immediately to the whiskey jug, or the brandy bottle. Whatever may be the disease, this is their catholicon!

All will admit, that the consequences of intemperance, as it respects health and happiness, are deplorable. But many will ask, What evil can result from the *moderate use* of ardent spirits?

We will not attempt to estimate the amount of evils which *must inevitably result* from the moderate use of spirituous liquor; but we feel justified in saying, that the evils which may be *justly apprehended* are many.

The vital principle, or the excitability of the human system, may be considered as the *stock of life*; of which every person is originally endowed with a certain amount.—This is the fund or capital with which we have to operate, or with which the operations of life are to be performed. When this is expended, life must cease. Now it is well known to every one acquainted with physiology, that according to the laws of the human system, not only every species of excess and irregularity, but all unnatural and artificial stimulants, such as opium, alcoholic liquors, &c. must inevitably cause an expenditure of this vital stock; consequently must have a direct tendency to shorten the duration of human life.

To be temperate in all things, therefore, is to practice economy in relation to the stock of life, or vital principle; and we confidently affirm, that there is nothing so much calculated to insure health and longevity, as that universal temperance which reason dictates, and which the gospel enjoins.

Many who make use of ardent spirits daily, but never drink to intoxication, are called temperate; and if they always keep within the bounds of moderation, no evil, they think, can result from the practice; at least, neither life nor health are endangered by it.—But this, we are well convinced, is altogether a mistaken idea. Thousands, we have no doubt, have *died* in consequence of drinking spirituous liquors, who were *never intoxicated*. Rum, brandy, whiskey, &c. taken in small but oft repeated doses, have a tendency to inflame and vitiate the vital fluid, and thus to induce a predisposition to acute diseases; and persons thus predisposed, are not only more liable than others to attacks of disease, but when attacked are more liable to a fatal termination. It is easy to conceive, therefore, that disease and death may be occasioned by ardent spirits, though never taken in quantities sufficient to produce intoxication.

The number of deaths in the United States, occasioned every year by ardent spirits, has been estimated by enlightened men at thirty thousand. How great the exact number is, we shall not undertake to determine. But we have no hesitation in saying, that the number is greater, *much greater*, than is generally imagined. Some people seem to calculate the number of deaths from ardent spirits, by the number of those that die in a state of intoxication; but in truth, those that die in this manner make but a *small part* of all that die in consequence of intoxicating liquors. Let us consider how many fatal

and malignant diseases are evidently occasioned by the habitual use of spirituous liquors. Some diseases, or one at least, delirium tremens, may be regarded as the peculiar inheritance of drunkards; they only being liable to its attack; a disease most frightful in its form, and fatal in its tendency; and would to heaven we could say of this disease, "raro occurrit." Multitudes die of diseases which are not in their nature fatal, but are rendered so by the circumstance that the system has become impaired by the morbific influence of alcohol; and this gives the fatal turn to their diseases. Such persons have the credit of dying of pleurisy, fevers, or some other disease; but in reality their death is occasioned, or their recovery is prevented, by ardent spirits. In illustration and confirmation of our remarks, we might instance the fact, well known to practitioners in medicine, that during the prevalence of the epidemic in 1813, drunkards were peculiarly subject to attacks of the prevailing disease; and of those that were attacked, nearly all were carried off. It is well known, also, that when an intemperate person gets a broken leg, a fractured skull, or any serious wound, his chance of recovery is much less than it would be if he were not a drunkard.

How often do we hear of persons, who, reduced to wretchedness and ruin by intemperance, terminate their miserable existence on earth by suicide?

Again; how many die in prison, or on the gallows, in consequence of crimes committed under the influence of intoxicating liquor?

Again; who can tell the number of those that pine away with grief, and *die* broken-hearted, on account of the misconduct, the vices, the infamy and brutality of a drunken husband, or father, or child? All these, of course, must be added to the list of the victims of intemperance.

From the remarks already made, it may be inferred that the number is *not small*, of those whose premature death is occasioned, either directly or indirectly, by strong drink. Should we attempt to enumerate and specify *all* the multiplied and diversified evils which result to the human constitution from the use of ardent spirits, it would be a hopeless undertaking. No one in his right reason or sober senses, ever meant to be a drunkard. People are all of one mind on this subject. We all abhor the practice and despise the character of the drunkard; and yet our country, from one end of it to the other, is full of such characters. In every city, every village, every neighbourhood, we find them. Twenty or thirty thousand dying off every year, are not missed. So many are continually joining the ranks of this army, that the number is not perceptibly reduced.

The persons composing the host of drunkards, consisting probably of three hundred thousand in the United States, were once of the same mind as others; they execrated the vice of intemperance, and despised the character which they now sustain. Habits of intemperance are not acquired *intentionally*, neither are they acquired *suddenly*. The miserable multitude in our country, whose condition, by reason of ardent spirits, is now nearly as hopeless as that of the fallen angels, have arrived at their present condition by a process like the following:—

At first, an *occasional dram* was all they took and all they wanted. Next ensued the practice of taking a dram *every morning*, to improve the appetite. Afterwards, the dram was repeated two or three times a day, or at *every meal*. They soon discovered that a small glass three times a day was not enough; they must either repeat it more frequently, or *increase the quantity*. The quantity was increased; and the daily use of intoxicating liquor soon become a *confirmed habit*. But as they had never drank to intoxication, they were regarded as temperate men. Altho' pursuing the same course which had proved ruinous to others, they felt no apprehension of danger. Had any kind friend at this period communicated to them his feelings and his fears; had he intimated that they were in the road to ruin, the suggestion would have been repelled with indignation, as most uncharitable and unreasonable. They at that time were not drunkards; they were cadets, who, having taken the regular steps, were about to leave the preparatory school, and join the grand army; and from this school of *temperate drinkers*, are furnished all the recruits with which the ranks of that army are kept full.

Resolved, therefore, as the sense of this Society, That the use of ardent spirits, in a state of health, is altogether unnecessary, and is productive of disease.

Resolved, That the daily and habitual use of ardent spirits, though taken in moderate quantities, is fraught with evils and dangers, far greater, more serious, and more numerous than are generally apprehended.

Resolved, That though some possible good may occasionally result from the use of ardent spirits, the positive evils arising therefrom to the human system, are at least a hundred fold greater than the benefits.

Resolved, That as guardians of the health of community, and as friends to humanity, we, as in duty bound, will exert our influence and use our endeavours, by counsel and by example, to discourage the use of ardent spirits in all cases, excepting those rare instances in which it may be useful as a medicine. By order of the Society,

S. S. PECK, *Sec'ry.*

In the village of Frankfort, the frame of a meeting-house, 60 by 40 feet, has been recently erected. On the 22d of June the body was put up, and on the 23d the steeple was raised. On the first day of the raising, (the citizens having been generally invited), it was proposed that no *ardent spirits* should be used on the occasion, and by a vote of the company, which was very numerous, it was entirely dispensed with. The frame was raised with uncommon stillness and facility, and without the occurrence of the least accident.—*Little-Falls Friend.*

In an article in the National Intelligencer, the writer says, that "on board the steamboat Independence, the other day, on the Chesapeake, on the long table at dinner, which was full, no ardent spirits were seen."

INTELLIGENCE.

MR. KING'S JOURNAL.

FURTHER EXTRACTS.—In the continuation of this journal in the New-York papers, Mr. K. mentions his visit to Napoli di Romania, a city walled and strongly defended by castles, cannon, &c. embracing between five and six thousand inhabitants, twenty or thirty of whom are priests. This was a Turkish city before the revolution. One of the mosques is since converted into a Lancasterian school. Mr. K. visited one school, containing about 215 boys, most of them orphans, from the midst of wretchedness and poverty, and furnished with clothing at the expense of government. They are "without a mattress to sleep on, or a blanket to cover them." The teacher has, besides this, another school, consisting of 180 boys and 20 girls.

In the afternoon, Col. Pisa went with me to visit the Lancasterian school in the city. In this school the scholars are taught reading, writing, arithmetic, a little geography, and to recite portions of the gospel. The teacher, who is a native of Demitzana, in the ancient Arcadia, has caused to be printed select portions of the four gospels, which he puts into the hands of the scholars, and requires them to commit to memory; and when any one can repeat the whole, he receives a badge of distinction, which he wears on his shoulder. He has also printed another small book, containing useful and moral lessons for children, with short prayers at the end, addressed to God and Christ alone. This they also commit to memory. During my visit, I called upon several of the boys, to recite different portions of the gospel, which they did for the most part with the greatest readiness. One little boy, about ten years of age, named Aristotle, attracted my attention in a particular manner, by the great readiness, and the clear and distinct voice with which he repeated one of the parables of our Saviour. All listened with the strictest attention, while I addressed them, at some length, on the importance of education in a free country, and of the importance of the gospel.

From this school I went to see a small school taught by a woman from Crete, and which is called the school for females. Fifteen small girls attend it, and a few little boys; nearly all of them I found without books. To the girls I spake on the importance of female education, and of living according to the gospel, and taking that for their guide, so soon as they should be able to procure it.

Besides the schools above mentioned, there is one small school (not yet properly organised) for teaching ancient Greek. It consists of about twenty scholars. There are also six churches at Napoli, and each church has belonging to it a little school of about twenty scholars, who are taught by a priest or deacon, to read lessons in ancient Greek, which they do not understand.

All these schools I regard as little buds towards the close of winter, which the genial warmth of spring may cause to expand, and open, and blossom, and shed a rich fragrance on all around.

Mr. K. visited a Greek who is occupied in founding types:—

He has a small printing press, and a fount of types, which he made himself. Another Greek whom I found with him, is printing at his press, a small arithmetic in modern Greek. The press is rather rough, and the printing not very good. But these are, I trust, the beginning of better things in Greece, and every step towards improvement gives me pleasure. The type-founder informed me, that types sufficient to print a small book, would cost about one hundred piastres, (between six and seven dollars); and that a press and types together, would cost thirteen or fourteen hundred piastres, (nearly one hundred dollars.)

There are now in Greece five printing-presses—three at Egina, one at Napoli, and one at Patras. Three of them are used for Greek, and two for French. One of them was also a present from a gentleman in France. Mr. K. greatly desires the establishment of other presses; one for the classics, one for religious intelligence, one for theological books; the advantages of which must appear obvious.

A fourth press I should wish to have wholly devoted to printing books of law. On this subject I have addressed a letter to the Hon. Judge Kent, and I hope some civilians in America will feel sufficient interest in the renovation of Greece, to furnish such a press, and the means of printing a few standard works of law. The utility of such a press at the present moment in Greece, would, it appears to me, be incalculable.

Mr. Skoufas, who is a lawyer, informed me, that the first National Assembly of the Greeks adopted as their civil code, the code of Justinian; for their marine, the code Napoleon; and for their criminal code, a few articles were drawn up and printed by the Greeks themselves; but that at present it may be said that they have no fixed code of laws.

I am sometimes asked by a Governor, and others in office, how I would judge in such and such a case? I, of course, tell what appears to me to be according to both law and gospel. But I should be happy, if I could furnish them with the means of learning the laws and decisions of an enlightened and civilised nation.

From the Missionary Herald.

SANDWICH ISLANDS.

Extracts from the report of the station at Lahaina, dated 15th of October, 1828:—

PUBLIC RELIGIOUS MEETINGS.

Since the last communications from this station, regular religious service has been attended twice every Sabbath, and once on every Wednesday. A catechetical meeting is also held on Thursday of every week, at which the people are questioned respecting the sermons preached during the week, and also respecting the essential doctrines of the bible; and where they have opportunity also to propose questions themselves on religious subjects. None attend this meeting except those who are esteemed moral, and who profess to be seeking the salvation of the soul. The number who attend is considerably more than a thousand; some of whom come a distance of twelve or fifteen miles. The females also continue to hold meetings by themselves, on Friday of each week. All the female members of the church take part in conducting this meeting; among whom is the princess, who, by her pertinent and feeling exhortations, often produces a great effect on the minds of her listeners. On Saturday evening is a prayer-meeting of the church, and those who are candidates for church membership. At all these meetings some one of our number is usually, if not always present.

In the island of Maui, containing less than 30,000 inhabitants, there are twenty-three places where God is worshipped, his truth meditated upon, and his name invoked, every Sabbath. Eight years ago, God and his Sabbath and word were never heard of, in that island. Connected with the schools are 12,956—nearly one half the population.—Fourteen persons stood propounded for admission into the church at Lahaina, at the last dates.

CEYLON.

JOURNAL OF MR. WINSLOW.

Sir Richard Ottley spent the Sabbath with us. On this account a much larger number of respectable people came together than usual, and Sir Richard, after sermon, addressed them very affectionately & solemnly, urging them to examine the claims of christianity, forsake their idolatries, and receive the instructions of his friends the missionaries. The people seemed impressed with his manner toward them, and with the advice he gave them, and I trust good will result from his visit. Sir Richard is a happy instance of rank and influence dedicated to the service of Christ; and when the number of such is increased in this eastern part of the world, some of the obstacles now in the way of missionaries will be converted into facilities and helps in their work.

POPERY IN THE UNITED STATES.

The following remarks of the Vermont Chronicle, have reference to an address of Rev. Mr. Ellis, missionary in Illinois, before the Massachusetts General Association:—

Some of our readers will recollect the statement, that the Pope has sent within about a year, $100,000 in cash, and 27 priests, to establish popery in the United States.—They will recollect, also, an extract from the report of a Roman Catholic Missionary Society, supported by contributions in Europe, giving an account of the success of missions in Siam, the Sandwich Islands, Kentucky, and Ohio. The Rev. Mr. Ellis gave us further accounts of their success in Illinois and Missouri, where they powerfully obstruct every protestant effort for the salvation of men. A principal means of influence is their colleges and other seminaries of learning, which they induce many of the Protestants to patronise, and in which they baptise many of their pupils, and thus bind them to popery without the consent or knowledge of their parents. Many young men are induced to become papists, virtually engaging to bring up their families in that faith, for the sake of marrying into Catholic families. What agency the priests have in forming these connexions, or causing them to be formed, Mr. Ellis did not state; but when we call to mind that they are all Jesuits, we may imagine, without much danger of mistake. It is very evident, from other sources, that the court of Rome, countenanced by some of the crowned heads of Europe, have a deep laid plan for adding the United States to the dominions of the Pope. The statements of Mr. Ellis show what progress they are making. Nothing but a speedy supply of our population generally with the scriptures, and with evangelical instruction, can prevent its accomplishment; and who is so ignorant as to expect either religious or civil liberty under such a master?"

What an argument is here presented in favour of Home Missions! No doubt the grand adversary of souls intends to claim this country as his own; nor are we to look merely to the above source to detect his operations. They are multiform; and unless counteracted by vigorous, prayerful effort, they will succeed.

CONNECTICUT.

At the annual meeting of the British and Foreign Bible Society, in London, in May last, the Hon. Mr. Barbour, minister plenipotentiary from this country to Great-Britain, having been introduced by Mr. Wilberforce, made an interesting address. In the course of his remarks he paid the following handsome compliment to Connecticut:—

"I have heard it objected to general education, that increased intelligence tended to make men cunning and more wicked: But I here denounce the doctrine as an arraignment of the dispensations of Providence, who never designed that that which was the great source of the happiness of mankind, should make them depraved. This, my Lord, is not a matter of theory; it is not a question to be argued *a priori;* the experiment has been tried, and one fact will do more to illustrate it than any reasoning which I can urge. In the state of Connecticut, out of a population of 400,000, there are not 400 who do not know how to read and write. But the fact, which, in connection with that, I wish to proclaim to the world, is, that there is not on the whole face of the civilised globe, a population more truly moral and religious. Indeed, we may say of it, that every man was educated, and every man virtuous, and that the exceptions to both were very rare. Take these two facts together, and will they not prove that the more education and intelligence increase among the people, the more virtuous they will become. Education in that state does not depend upon private subscription, but is carried on at the expense of the state itself."

What made Connecticut what it is here represented? Mainly, the piety and the intelligence of our ancestors; men who have long been the butt of ridicule for even some of our own citizens; and whose laws and institutions have been unceasingly reproached, by the thoughtless and the licentious. But to be held up before the world, as the brightest example of virtue and intelligence to be found on earth, is more than a remuneration for all the reiterations of "bigotry," "priestcraft," and "blue laws."—*Conn. Observer.*

From the New-York Observer.

STATISTICS OF THE DEAF & DUMB.

We find the following curious facts in the report of the Directors of the American asylum for the deaf and dumb, just published at Hartford:—

"Since the commencement of the institution, it has imparted its benefits to 279 pupils; 157 males, and 122 females. Of these, 116 were born deaf, and 135 lost their hearing, in infancy or childhood, by disease or accident; while, with regard to 28, it is uncertain or doubtful, in what way this misfortune befel them.

"So far as accurate information has been obtained, among those who have become deaf by disease or accident, 15 became so quite in infancy; 27 before one year of age; 58 between the ages of one and four years; 14 between four and five years; and 9 between five and seven years of age.

"Among the causes producing this calamity, 25 cases are attributed to the spotted fever; 16 to various kinds of fever, not defined; 7 to the canker-rash; 5 to the measles; 2 to an inflammation of the brain; 1 to the small-pox; 1 to the hooping cough; 1 to palsy; 1 to the discharge of cannon at a military review; and 4 to sudden falls. In very many cases, it has been found impossible to procure any satisfactory information on this point.

"The 279 pupils have come from 247 families, 47 of which have contained more than one deaf and dumb child; 29 families have, each, contained two; 4 families, three; seven, four; four, five; two, six; and one, seven. In one family the father is deaf and dumb, and also four of the children. In another, the father and two children are deaf and dumb. These are the only instances in which either of the parents of the pupils has laboured under this defect, while in several other cases, which have come to our knowledge, one or both of the parents have been deaf and dumb, yet their children have heard perfectly well; so that it does not appear, that the malady is an hereditary one. It seems, rather, to be found among certain families and their collateral branches. Thus two of the pupils, sisters, have had fourteen kinsfolks deaf and dumb, the whole sixteen being descended from the same great-grandmother; while, what renders this fact the more singular, is, that their common ancestress, all her children and all her grand-children, possessed the faculty of hearing and speech. Among these descendants, seven have been pupils in the asylum."

The Directors express a wish that the clergy and physicians in different parts of the country would institute inquiries respecting the actual condition of the deaf and dumb in their vicinity, and communicate the results through some of the public, ecclesiastical, or medical associations, or forward them in some other way to the officers of the asylum. They say,

"Should such inquiries be instituted, these would be among the most important subjects of investigation; the sex and age of the individual; whether deafness is owing to some original, constitutional defect, or was produced by disease or accident, and if so, in what way, and at what time; whether there are other cases of deafness in the family, among any of the ancestors, or collateral branches of kindred, and how and when produced; whether the deafness is total or partial; whether any medical means have been employed to remove it, and the results of such efforts; what are the circumstances of the parents or friends of the individual; whether any attempts have been made to communicate instruction, and with what success; whether the individual has been taught any mechanical art or trade, or is engaged in any regular occupation. Another most curious subject of inquiry, and which deserves particular notice, is, that in some families, containing both deaf and dumb children, and others in possession of all their faculties, there seems to be a mysterious principle of alternation; the cases of deafness, at birth, occurring at regular intervals, between those who can hear and speak.—This fact is well worthy of attention."

We are happy to learn from the report, that there is much satisfactory reason to believe that the influence of the truths of the gospel has been felt among the pupils.

MAINE GENERAL CONVENTION.

At the late meeting of this body, the following resolves were adopted; and they were afterwards published in the Christian Mirror:—

Resolved, That it be, and is hereby recommended to each church connected with this Conference, to renew their memorials to the Congress of the United States, at its next session, praying for the suspension of the mail on the Lord's day.

Resolved, That the delegates from other ecclesiastical bodies present be requested to take copies of the resolution, soliciting the co-operation of their respective bodies in this measure.

Resolved, That this Conference recommend to the churches connected with it, to observe on the first Monday in January, and on the 4th of July annually, a season of special prayer for rulers and young men of our country.

Resolved, That the members of this Conference will, as individuals, use their influence to retrieve the Sabbath from its present desecration.

Resolved, That this Conference rejoice to learn of the rapid progress of temperance, in various parts of our country, and feel bound to recommend to the churches in this state, that systematic exertions be made among them, to put an entire stop to the use of intoxicating liquors.

Resolved, That we recommend to every church, that special prayer be made for divine guidance on this subject, and that they enquire whether it is not duty to make it an invariable condition of membership, that the person abstain wholly from the use of ardent spirits, except when prescribed by a temperate physician as an indispensable medicine.

Resolved, That we believe the time has come when every Christian, engaged in the traffic of ardent spirits, should seriously inquire whether he can continue the business in any form, consistently with his duty to God & his fellow men.

Burning of Hindoo Widows.—The extent of these evils is very appalling. The number of suttees in the Bengal Presidency, from 1815 to 1826, was as follows:—

1815,	372	1819,	650	1823,	575
1816,	448	1820,	597	1824,	772
1817,	707	1821,	654	1825,	639
1818,	839	1822,	583	1826,	589

Thus in twelve years 7,216 widows have been buried or burnt alive. In the Madras and Bombay presidencies, the official statements for near ten years, are 635. Grand total, 7,851. Early marriages are very common in India, in consequence of which many young females fall a sacrifice to this custom. In the annual list of suttees in the years 1815 to 1820 inclusive, it appears that sixty-two widows were burnt. Most of them were mere children, some being only sixteen, fourteen, twelve, and even eight years of age.

Rejected Liberality.—We learn that the Governor of our Commonwealth, several weeks since, received a consignment of "prayer-books" from some benevolent individual or association at the north, together with a letter, (whether anonymous or not, we do not know), requesting his excellency to distribute them among the executive, and such families in our city as his judgment should think most in need of such a book. On examining the contents of the "box," however, instead of the "*Book of Common Prayer*," as was supposed, they proved to be "Unitarian Prayer Books." Gov. Giles not choosing to assume the functions of an unitarian missionary, ordered them to be replaced and returned to the benevolent donor. Similar presents, we understand, have recently been made to the executive heads of several other states. Such zeal is worthy of imitation in a better cause.—*Richmond Vis. & Tel.*

An Academy in Liberia.—We have before us two letters from emigrants to Liberia, dated Monrovia, April 10, to their friends in this city. One writes, "We are about to have an academy built by the government, in which many of the sciences will be taught; and which will relieve the colony in a few years, of the want of educated men. We have many young men and boys coming up to take the reins of government, who will be prepared in five or six years; then we will prove to the world that which they dispute, *that the black man is as capable of governing as the white.*" He adds, that the colony is in want of all kinds of nails, flour, sugar, &c. and says that the colonists are "all for trade."—*ib.*

Error in a new Dress.—The Rev. Edward Irving, of England, who is well known for his eccentricities in matters of opinion, as well as in his manner of preaching, has given birth to a theory respecting the human nature of Christ, which surpasses, in impiety, the frigid speculations of Priestly and Belsham, and in extravagance the visions of ranting enthusiasm. He has written an octavo volume, to prove that the Lord Jesus Christ was partaker of original sin. A writer in the London Evangelical Magazine says, that "Mr. Irving has also laboured to support the horrid tenet, but without the shadow of success, by a reference to ancient fathers and confessions. "Mr. Irving," he remarks, "has not consulted his own credit, in attempting to father his newly adopted errors upon a race of men, who, if living, would rebuke him sharply, both for the insulated manner in which he has quoted from their writings, and for the utterly unwarrantable conclusions he has drawn from the extracts he has made."—*ib.*

Consistency of Christian Character.—We are informed on the best authority, that a gentleman in our state, who is well known and highly respected in the section of country around him, has resigned the *office of postmaster*, because its duties under the present laws of this department of government, *required him to violate the dictates of conscience and the divine law, in attending to the duties of his office on the Sabbath.* This sacrifice of office, or what is considered one's *right* in this country, to the rights of God, while it reflects honour on his character and profession, and illustrates the influence of christian principle, is a practical comment on the nature and tendency of those laws, which require good citizens either to renounce the observance of the principles which have saved and blessed their country, or to renounce their claims to stations of usefulness, which its government ought to hold accessible to all qualified to fill them.—*Vis. & Tel.*

A Bible to every Family.—In his address before the Maine Bible Society, Rev. Mr. Proudfit—"drew a parallel between this resolution, and the declaration of American independence, by our patriotic revolutionary fathers, and showed its superior importance, whether we consider the numbers to be affected by it, or the nature and permanency of the blessings which it promises. He regarded it as the noblest resolution ever adopted by a body of uninspired men. It had no parallel. What eye will not sparkle with delight at the prospect of the most distant and obscure dwelling in our land blest with the presence of this holy book. A celebrated French infidel remarked, that the only source of regret with him at parting with the world would be, that he should leave any trace of christianity behind him. But, said Dr. P. next to my own sins and imperfections, it would occasion me the greatest regret to leave the world, and know that any family in my native land was destitute of the bible. When two hostile fleets were drawn out in battle array before Trafalgar, ere the work of slaughter had yet commenced, the British admiral, Lord Nelson, raised a flag, so that it could be seen through the whole fleet, with the motto—"*England expects every man to do his duty.*" This was sufficient; the result of the battle is known. We may appropriately consider the standard of the Captain of Salvation, as bearing the same motto in reference to this enterprise."

General Theological Seminary of the Episcopal Church.—The seventh annual commencement of this institution was held in New-York during the last week in June. The number of trustees in attendance was *thirty-one*, including *five* Bishops. The dioceses of Connecticut, New-York, New-Jersey, Pennsylvania, and South Carolina, were represented in the Board. The income of the institution amounts to $3,764; and its expenditures to $5,000; leaving a deficiency of $1,236. A preamble and resolution were adopted, recommending to the parochial clergy of the church, to have collections made in their respective churches, on some Sunday before the first of June, 1830, for the purpose of supplying the said deficiency.

Kenyon College, Ohio.—The friends of *evangelical* truth have discovered a strong interest in the success of this college.

Bishop Chase has received a letter from George W. Marriott, Esq. announcing a bequest in the name of the Hon. Margaret Emma Langham, lately deceased, daughter of the Rt. Hon. Lord Kenyon, of £500 sterling. This donation appears the more strikingly providential, from its amounting to the very sum, for which, under the severest pressure, the bishop had pledged his own personal estate.

A gentleman of Philadelphia, not an Episcopalian, prompted by respect for Bishop White, has offered to give one thousand dollars, provided nine thousand dollars more shall be contributed, as a fund for a White professorship in Kenyon college.

Maine Missionary Society.—On the 30th ult. the annual meeting of the Maine Missionary Society was held. The President prefaced his call for a collection with a striking contrast of the avaricious and benevolent man.

"He stated the case of a man now living, whose name was familiar to him, who had expended upwards of $150,000 to decorate his house and the enclosures around it; and was too poor to contribute any thing to relieve the temporal or spiritual wants of his fellow creatures. It was well said in the word of God—"How hardly shall they that have riches enter the kingdom of heaven." Those who cling to the earth *will sink down* with it, while those who let go their hold, will *soar up* to mansions in the skies."

Every Clergyman a Missionary.—The late Convention of the Diocese of Georgia, has instructed its delegates to the General Convention, to propose the adoption of a general canon, which provides that no clergyman shall be allowed to settle in any city or populous town, "until he shall have served for at least two years, as a missionary in some destitute part of the country, or shall have been instrumental in building up some new church or congregation." *Ep. Watch.*

Infant Schools.—It has been said that our infant navy "fought itself into favour." Sabbath schools have done the same; but in a somewhat different warfare. Their triumph, nevertheless, has not been the less complete and ennobling. So, we are persuaded, il will be with the infant school system.—*Charleston Obs.*

REVIVALS.

Suffield, Mass.—A letter to the editor of the Christian Watchman mentions the existence of a revival in the second baptist society in this place, for several months past, which has added sixty to the church. Some of its effects were also beginning to be felt among the same denomination in West-Springfield, Ireland parish. At least such was the appearance at the late conference of churches which met there.

At the Mackinaw Station.—We formerly noticed this revival, with some of the attendant circumstances. The Missionary Herald for the present month contains, among other particulars, the conversion of an Indian female from the entanglements of Romanism, and from the strong devices of a self-righteous spirit. Her conviction was preceded by a season of very great anxiety. Mr. Ferry thus proceeds with the details in her own language:—

"I spent the time in prayer, and seemed to myself like one on a precipice, just ready to fall, and sometimes bewildered as if losing my reason. In the morning, I threw myself on the bed, with a willingness at the same time to have God do with me what he would—to save or destroy me. I saw that as I had resisted so much, I had no fault to find if he now refused to show mercy. But just as if some one had laid hold of me, I got up in a few moments, and unconsciously knelt by the bed; where attempting to pray, I could only thank God. He appeared so good, he seemed so near and so precious, that I could not have words fast enough. On rising from my knees, I thought of my burden, but it was all gone. I felt in a new world. Can this be that change of which they have told me? I dared not think I had found it; but I was happy. I felt that I was so beyond expression. On going to the window, words cannot express how good and lovely every thing appeared to me, as if full of God. I then concluded that I would take a walk for prayer. I came down and started; but often had to stop in surprise, admiring every thing around me, as if it were new. I could hardly believe I was in the same world; and such a season of worship was given me alone, as I never knew till then.

"When I came back, I awoke the girl who slept with me, and told her I hoped I had found the Saviour. She got up and we united in prayer. My heart was full; every word came from my soul. I can say that I felt it. We then went to the room where the females of the mission family were. Never did they appear so before to me. I could not help loving them, because, as I thought, they loved Christ; and I could not refrain from embracing them, and telling them this was the first Sabbath I had ever seen. They sung a hymn, and although I did not know how to join with them in voice, yet I did in spirit. When meeting with the girls of the school that morning, I felt constrained to tell them I had found the Saviour, and urge them to seek him also. The whole of the Sabbath I enjoyed very much, my mind mostly filled with an inexpressible view of God's goodness; and being asked by some one if I could ever sin against so good a God, I answered as I then felt, that I could not. But that answer afterwards caused me sorrow. I felt that I had said too much."

"The amount of her subsequent exercises shows the Christian with his clouds as well as sunshine. Yet, on the whole, her life manifests

the growing Christian, and savours much of one that lives in the spirit of prayer. She was received into the church in the winter of 1828."

Port-Gibson, Miss.— Extract of a letter from a lady in Mississippi, to a lady in Massachusetts, dated May 14, 1829:—

"I have been permitted to witness a glorious revival of religion in Mississippi. At Port-Gibson, where our invaluable Mr. B. is labouring, the Lord is pouring out his Spirit in copious effusions. About fifty, since the work commenced, have been brought to the knowledge of the truth, and have professed their faith in Christ. Last Sabbath the sacrament of the Lord's supper was administered there. They meet in the court-house for worship at present. Sabbath morning, at sun-rise, we attended a prayer-meeting at a private house, where the Lord was present with us. At 8 o'clock, we went to the court-house, to attend the Sabbath school, which was the most interesting one I ever attended. There were about fifty children present. The most influential gentlemen and ladies in town have volunteered their services as teachers and superintendents."

WESTERN RECORDER.

UTICA: JULY 21, 1829.

Oneida Presbytery.—An adjourned meeting of this body took place in this village last week. Much time was occupied, on Tuesday and Wednesday, on the subject of practical benevolence. Several of the Secretaries and Agents of religious and charitable Societies—Rev. Messrs. Cornelius, Patten, Orr, Blanchard, &c. were present, and took part in the discussions, which were conducted with much good feeling and unanimity. The Presbytery resolved itself into a Benevolent Association, agreeably to a plan formerly presented; and having appointed an Executive Committee, they finally resolved to endeavour to raise, in the course of the ensuing year, the sum of $10,500, to be applied to the various objects of benevolence, excepting the bible cause, which had been otherwise disposed of.

Installation.—The installation of Dr. Lansing took place on Wednesday evening last. Sermon by Rev. Mr. Aikin, from 2d Timothy, iv, 2—"*Preach the word.*" Charge to the pastor, by Rev. O. Wetmore; and charge to the congregation, by Rev. A. Crane. The singers from the first and second presbyterian congregations united on the occasion, to good effect; and all the exercises were of an impressive character. The house was crowded, silent and solemn; and we hope that an impulse has now been given to this feeble society, which is destined, under God, to raise it to a condition of strength and permanence.

American Education Society—The subject of the education of pious, indigent young men for the gospel ministry, is one which at the present time excites no little interest in this vicinity. Will it call forth corresponding liberality? This is a question which ought to be pressed home with emphasis. "Be ye warmed, and be ye filled," is but a sorry benediction, while the hand at the same time withholds the needful. The Lord has many stewards in this part of the land, who have received *much* from his providential hand. This they have *solemnly dedicated* to him in the presence of angels and of men. Now he calls upon them for *a portion* of that which is *his own*. Will any dare to withhold it? The call is imperious. Will any one turn a deaf ear? Every thing is explained and elucidated. There is no ground for prejudice or misunderstanding. Those who are now waiting for our liberality, have supplied themselves with facts and arguments in abundance, and the plea of ignorance can no longer avail. Again, we ask—and we do it affectionately—What answer shall be returned to this call? What message will the stewards return to their Master, by the hand of those who are now waiting to receive it? Read Malachi, chapter 3d, verse 8, to the end.

Address of the Oneida Co. Medical Society.—This document will be read, we hope, to some good purpose. There can be no gainsaying it. The resolutions, too, seem to go for the whole. Though the language is not quite so positive and direct as we could have wished, it amounts to a declaration in favour of entire abstinence, except in extreme cases, as a medicine. The influence of respectable physicians pervades all ranks of society.

An important Hint.—A correspondent of the New-York Observer expresses his apprehensions in the following manner:—

"Messrs. Editors, I fear that in this day of activity and diffusive benevolence, a race of superficial Christians is rising up to take the places of the fathers in the churches. While I rejoice to see young professors active in our Sunday schools and the charities of the day, I fear there is a great neglect of private reading, meditation, self-examination and prayer."

Now let the active Christian pause a moment—just long enough to meditate upon this sentiment, and lay it to heart. None can be too active. None is in danger here. But we have often felt the danger above described. Action degenerates in character, just in proportion as calm, constant, closet meditation, self-examination and ardent prayer are neglected. The bustle of activity cannot be made to intrude upon these offices of the closet, without rendering Christians superficial. A little action, directed by the real life and spirit of godliness, will effect more than a whole life of bustling enterprise without it. At the present time, however, we fear that Christians are erring on either hand—slothful in action, without being fervent in spirit. And another thing: Is it not to be feared, that in this condition, Christians are secretly excusing themselves, even while they ostensibly plead guilty? Such a state of things involves great inconsistency and danger.

Colonization Society.—It seems by the last African Repository, that this Society is in special want of funds. The following is an extract:—

"These never were so urgent as at present. Large drafts have come upon us from the colony, and it is all-important that our funds should be greatly increased, and that speedily. Without this no expedition can be sent out the ensuing autumn. We therefore intreat every Auxiliary Society to renew immediately its efforts, and every minister of Christ to take up a collection for our cause. It is particularly requested that all clergymen, who may take collections, would communicate their names, and that of the post-office at which they will receive the Repository."

Oneida Co. Bible Society.—When will the agents of the town auxiliaries be ready to forward their returns? Till this is done, it will be impossible to make out the annual report—a thing which should have been done weeks ago.

Pioneer Stages.—This line of stages, so often introduced to the public, continues its regular routes from Albany to the Niagara frontier, by way of Le Roy, Batavia, and Buffalo; also, by Rochester, &c.; and we take pleasure in saying, that a branch of the line was the last week extended into Canada, to connect the western extremities at the principal hotels at the Falls. Grannis' City-Hotel, at Schenectady, and Church's Buffalo-House, at Buffalo, connected with this line, are spoken of by travellers as superior establishments, especially the Buffalo-House.

A very plain man, while conversing with a gentleman on the subject of keeping the Sabbath, made the following remark: "Suppose a beggar should come to your door, and ask for money. Having only seven dollars, you give him six of them Not satisfied, he continues to steal the seventh. *Now, don't you think hanging would be too good for him.*"

"*Little Children, keep yourselves from Idols.*" Was there ever a time in the history of this country, when the necessity of the application of this apostolic injunction was more extensive and urgent than the present? The question is not to be answered *arbitrarily*, in monied calculations. Times have changed. Resources have accumulated. Light has shone. Prejudices have been broken up; excuses annihilated, and conscience awakened. Now, will the monitory voice of conscience—its most *secret whispers*, be *obeyed?*

Ladies' Temperance Society of Harford, auxiliary to the Susquehanna County Temperance Society.—We perceive by the Susquehannah Register, that a society has been formed under the above title, consisting of about sixty members. These ladies believe it their duty to aid in discouraging the use of ardent spirits, especially as their own sex are "frequently the greatest sufferers," [by drunken husbands, &c.] They will not only put in practice the principle of abstinence, but will refrain from giving spirits to their friends, or to those in their employment; and will, "in all similar ways, discountenance the use of them in community."

Mistake.—We perceive that some of the papers are giving the corporation of *Utica* the credit of refusing to license "*a single grog-shop.*" We wish it were even so; but since the honour does not belong to our good corporation, we will not take it from our neighbours who have set us so noble an example. It was the corporation of the village of ITHACA, who cleared their village from these nuisances.

Ordained, at Great-Barrington, Mass. on Wednesday, the 15th inst. by a council from the Berkshire Association, Rev. *H. G. O. Dwight*, as an evangelist, with the expectation that he will go as a missionary to the Mediterranean. Sermon by the Rev. N. S. S. Beman, of Troy, N. Y. from Phil. ii, 19—21. Consecrating prayer by Rev. Mr. Field, of Stockbridge, Mass. Charge by Rev. Dr. Hyde, of Lee; and right hand of fellowship by Rev. Mr. Bradford, of Sheffield. The audience was very large, and the exercises uniformly appropriate and solemn.

During an absence of several weeks, and soon afterwards, a number of valuable pamphlets came to hand, which we have not yet found time to notice. Among them is "A candid Address to Unitarian Ministers;" which shall receive early attention.

Professor McClelland.—This gentleman, as appears from the Philadelphian, has finally declined the invitation to take charge of the first presbyterian church in that city, on account of ill health.

Dr. *Sprague*, of West-Springfield, has accepted the invitation of the 2d presbyterian church in Albany, to become their pastor.

Rev. Mr. Bushnell, of Vernon, Oneida county, has been dismissed from the people of his charge. The loss of health, we regret to say, compels him to leave the ministry—at least for a time.

Rev. Mr. *Hewit* is still lecturing to acceptance in Boston and vicinity, on the subject of intemperance.

Rev. Dr. Edwards, of Boston, has been appointed agent of the General Sabbath Union.

The following contains a few hints, which may afford matter for profitable reflection:—

For the Western Recorder.

UNIVERSALISM.

MR. EDITOR—If Universalists may be believed, their system is synonymous with philanthropy. Its advocates have always displayed an enlightened and becoming zeal, in endeavouring to rid the world of priestcraft, of bible societies, Sabbath schools, and other great public *nuisances;* and their patriotic efforts, forsooth, have been *successful*, thus far, in greatly diminishing these evils. But not a word have I seen in universalist prints on the subject of *intemperance.* It appears singular, that with a system all benevolence and good works, such a "peculiar people," who have suffered so much persecution for *righteousness'* sake, should be so loath to try to check this real mischief, certainly the greatest in the Union. Those texts of scripture, too, which exclude drunkards from the kingdom of God, are always kept out of sight by the fraternity. I can account for this in no other way, than that the agitation of the subject would be particularly offensive to a large part of the subscribers.

I am confirmed in this opinion by the fact, that a few weeks ago, as I was returning from evening service in this village, I accidentally overheard a man say to his red-faced companion—"Mr. —— gave us an *excellent* discourse this evening." The kind of drink this man is partial to, and his qualities as a husband and father in consequence thereof, are too well known by his neighbours.

I presume Universalists, who may happen to read this, will call it scurrility. They are always full of bitter complaints about the scurrility of the orthodox. Allowing that these complaints have in some instances been just, the anger of those who make them has been caused more by the *truths* on which the scurrility was founded, than by the scurrility itself. But the fact is, universalism is so closely connected with low kinds of vice, that it is impossible to set it in its true light, without seeming to be scurrilous. Enter the lowest grog-shops in any place, and ask the profane loungers their opinion of any universalist preacher, and what would probably be the answer? "He is a —— smart fellow."

Q. Z.

For the Western Recorder.

MR. EDITOR—Few subjects are of greater importance than the one which is now extensively engaging the hearts and efforts of those who love the coming of Christ's kingdom: I mean the distribution of religious tracts "to every family which is willing to receive them." Much has been written respecting it. Still, with one exception, it may be said that every thing yet remains to be done. We find this exception in the generous efforts and zeal of our brethren in the city of New-York, which furnish a mighty argument in favour of the cause, and the most encouraging promise of usefulness to all who will be persuaded to go and do likewise. When the truth of God in important portions is placed in the hands of every individual, in any community, who that believes the declaration of God will not expect to find a blessing attending it?

Christians of the Western District, the example of our brethren in the metropolis of our state; the great results which have from time to time attended their efforts; the joy of angels over sinners that have repented; call loudly upon us to engage earnestly in this labour of love—a labour, in which every man, woman, and child, who feels the worth of souls, may engage with equal expectation of success. The means for this distribution are within the reach of every community. Important truths of God's word, which are able to make man wise unto salvation, are contained in each tract published by the American Tract Society; and the tracts are to be found at the Branch Depository in Utica. Less than six dollars will furnish a sufficient number of any one title, for 300 families.

The only question then is—Are there to be found distributors, who will submit to the self-denying service, for the blessing of God and the saving of lost sinners? We hope there are many, who will commence the work with a persevering zeal, until every family within this portion of God's heritage, shall have received at least the testimony of a tract to the love that is borne to undying souls. Wherever you go, the consolations and the hopes of the gospel will animate your own hearts, in view of the desolation and misery which they are calculated to relieve. Let us be foremost in this enterprise of christian benevolence. Let none plead exemption. To the rich, and the poor—to the christian in exalted stations, as well as to those in more humble spheres—the command is imperative: Carry "the gospel to every creature."

V.

For the Western Recorder.

OSWEGO COUNTY SABBATH SCHOOL SOCIETY.

The fifth annual meeting of the Oswego County Sabbath School Society, was held at Pulaski, July 8th. The meeting was large and interesting. After the report of the board of managers was read, the following resolutions were adopted:—

Resolved, That the report be accepted.

Resolved, That we have reason to be encouraged, in view of the success which has attended our efforts; and that we acknowledge with devout feelings of gratitude, the goodness of God, in sustaining and directing our operations.

Resolved, That we approve of employing Sabbath school missionaries; and that we will do all in our power to encourage this system.

In offering and seconding the above resolutions, we had short but very appropriate addresses, from Messrs. Freeman, Lathrop, Dixon, Harrison, Ayer, and Fulton: After which the following officers were elected for the ensuing year:—

S. HAWLEY, *President.*

Joseph Turner, Sam'l Hurlbut, Hastings Curtiss, Curtiss Clarke, Benj'n Snow, *Vice-Presidents.*

Wm. S. Maynard, *Rec. Secretary.*

Nathan Brockway, *Cor. Secretary.*

Wm. L. Beebe, *Treasurer.*

Horace K. Turber, Mr. — Arnott, *Auditors.*

Wm. S. Maynard, Thomas C. Baker, *Depositaries.*

Russel Bunce, David P. Brewster, Josiah T. Marshall, Thomas R. Brayton, H. Andrus, M. N. Griswold, Walter Reed, Hiram Hubbell, *Directors.*

Adjourned to meet the 2d Wednesday in July, 1830, at Oswego.

WILLIAM S. MAYNARD, *Rec. Sec'y.*

From the Watertown Register.

CIRCUIT COURT, JEFFERSON COUNTY, JUNE 17, 1829.

The undersigned, being the grand jury for the county at this term, beg leave to state to the public, that all of the crimes which came to their knowledge, (with the exception of one, and that doubtful), during the session, were committed in consequence of the use of ardent spirits.

Resolved, That the Foreman be requested to publish the above alarming fact, and to add the names of all the grand jurors thereunto.

HART MASSEY,	PHILO. S. JOHNSON,
ELIAS EVERETT,	NATHAN'L WILEY,
THOS. JENKS,	ESECK LEWIS,
JOHN GOTHAM,	JOHN PRENTISS,
ASA CARTER,	REUBEN WILMOT,
HENRY HATCH,	FELIX WOODRUFF,
EBENE'R ALLEN,	REUBEN ANDRUS,
JAMES ALLEN,	WM. MARTIN,
ARTEMAS BATES,	WM. SHIRTLEFF,

It may not be amiss to add, (says the editor), that the grand jury dispensed entirely with the use of ardent spirits, and transacted all their business with the utmost harmony and good order, without passing a single by-law.

At the circuit court, held at Oswego last month, the grand jury unanimously resolved, that they would drink no distilled spirits during their session.

A County Temperance Society was formed at Pulaski, Oswego county, the 9th inst.

POLITICAL.

FOREIGN.

An arrival at New-York, from Havre, has brought Paris papers to the 1st of June.

The German papers talk much of engagements supposed to have taken place between the Russians and Turks. Direct correspondence with the points occupied by the divisions of the army, contains nothing that confirms this news.

It appears that the object of the Russians is to get by the Balkan, by bearing upon Sizeboli, and to effect a disembarkation at Bourgas. The movements of concentration operate at this moment upon Silistria and Ruzchuck.

Should the Russians succeed in turning Shumla, which the Turks regard as the barrier of the empire, the war would be terminated, and it is very probable that they would find no further obstacle in their march to Constantinople.

The Gazette de France, of the 30th May, has the following:—"The Gazette of Eiberfeldt publishes a letter from Berlin, which ends in these words: "As to the fears, says the Prussian Correspondent, which are expressed of the hostile partic pation of England in the affairs of the east, the best informed think them groundless. No measure yet taken by England indicates a change of policy in regard to Russia, and it is probable that England would take such a resolution only in the last extremity: That is, if the Russian armies should have already occupied the plains of Adrianople, and have menaced the capital of the Ottoman empire. Such an event, though not impossible, is yet buried in the purposes of Providence, the accomplishment of which it would not be prudent to expect, before the developement of a policy, which, according to all appearances, would be the signal for a general war in Europe. Besides, it appears to us that England has other motives for weighing carefully the consequences of her movement. Hanover, that ancient appanage of the royal house of England, and to which she appears to attach so high a price, Hanover will infallibly be lost to her, on the first signal for a general war."

This menace appears to be of great importance, being published in a paper under the Prussian *censure*, and copied by the Hamburgh Correspondent, another supervised journal.

Spain.—The funeral of the late Queen of Spain took place on the 20th of May. Her remains were conveyed from Madrid to the monastery of the Escurial, which is some leagues distant from the capital, where it was deposited in the vault of the infantes; it being a rule that queens who die childless are not to be interred in the sepulchre of kings. By her will, the queen left a legacy of a hundred thousand francs to the monastery of the Escurial, on condition that a mass shall be said daily, and funeral service celebrated on the anniversaries of her birth and death. Should the monks neglect to comply with the latter provisions, the legacy is to pass to the monastery of Our Lady at Atocha; and if the monks of Atocha neglect the performance, to the Capuchins.

Expedition to Mexico.—The Journal du Havre contains the following, from a correspondent at Madrid, dated May 11:—

"Important news is given relative to Mexico. Spain is about to put into immediate execution the plan which has been suspended by France and England, to bring the Mexicans again under the laws of the mother country. An army of 20,000 men is now recruiting in various provinces of Spain. A regency has been named. Its seat is to be fixed at Havana, until the events of the expedition will permit it to be transferred to Mexico. Don Vives is to be President. The rich proprietors of Havana make an advance of $20,000,000, to defray the expenses of the expedition. General Laborde is named captain-general of the island of Cuba."

Mexico.—Letters from Vera-Cruz, to the 15th ult. are received, which state that the country was quiet, and business extremely dull.

The dearth of the precious metals is so great, and the public treasury so empty, that the government has been compelled to issue paper, which sells at a very great discount, in order to raise means of meeting the exigencies of the moment. Guerrero and his cabinet are very popular; and there seems to be a disposition among all classes to bear with patience all privations under his administration.

An invasion from Havana is spoken of as expected, and the papers say the Mexicans are well prepared to meet any force Ferdinand may send against them.

DOMESTIC.

Bank of Columbia.—The Chancellor, after hearing counsel on the nominations for receiver, made by the attorney-general and by the stockholders of the bank, has postponed the appointment of a receiver until the meeting of the court of errors, on the ground that the attorney-general had furnished no evidence that the funds of the bank were unsafe in the hands of the present officers, or that they had so far involved themselves in the concern, as to make their own solvency depend upon that of the institution.—During the argument of this question, an affidavit of Elisha Williams, Esq. president of the bank, was read before the Chancellor, declaring his belief, that if the directors were permitted to dispose of the real and personal property of the bank, at a fair price, and on the usual credit, and to call in the debts, with reasonable indulgence as to time and terms of payment, without being subjected to the expenses and losses of a receivership, that the means of the bank will be sufficient to pay all the creditors, and leave a surplus for the stockholders: But if its affairs should be closed by a receiver, in the usual summary manner, that then the bank will prove insolvent.

Violent Storm.—A sudden and severe storm of wind, hail and rain, accompanied with heavy thunder, was experienced in the city of New-York, in the afternoon of Sunday the 12th inst. Several vessels were driven on shore, and one was dismasted; many boats were upset in the harbour, from one of which seven persons were picked up by a steam-boat, and the crews of the others were rescued by sloops and tow-boats. In the city, many buildings were unroofed; the chimneys and gable ends of others were blown down, trees were torn up by the roots, and much glass broken. Four new buildings in First street were also blown down. One person only is said to have been drowned. The captain of the sloop which was dismasted had his thigh broken, and was otherwise seriously injured.

The Mint.—The corner stone of a new edifice for the mint, was laid at Philadelphia, on the 4th inst.

The operations of coinage commenced in the year 1792. The coinage effected from that period to the 1st of January 1829, was as follows:—

Gold Coins—132,592 eagles, 1,344,359 half eagles, 39,239 quarter eagles; making 1,566,190 pieces of gold coin, amounting to $8,395,812 50.

Silver Coins—1,439,517 dollars, 41,604,347 half dollars, 1,855,629 quarter dollars, 5,526,250 dimes, 265,543 half dimes; making 50,691,236 pieces of silver coin, amounting to $23,271,499 90.

Copper Coins—50,832,052 cents, 6,138,512 half cents; making 57,020,555 pieces of copper coin, amounting to $539,512 93.

Total amount—109,278,031 pieces of coin, making $32,206,825 33.

There is to be a new emission of half dimes, of which denomination none has been issued since 1805.

Specie.—From a letter of the Secretary of the Treasury to the President of the United States, on the commerce of the United States, it appears that the amount of gold and silver specie and bullion imported during the year ending on the 28th September last, was $7,489,741; and that the amount exported was $7,550,439. Of the amount imported, $3,853,000 was from Mexico; and of the amount exported, $2,300,715 was to England; $2,396,697 to France; and $1,351,910 to the British and Dutch East-Indies and China.

Penal Law.—We were last week solicited to sign a petition, praying the executive of this state, to remit the whole, or at least a part of the sentence recently pronounced on Joseph W. James, of this county, for forging a check on the Branch Bank of the United States, at Nashville. The principal reason assigned for an intervention of executive clemency, was, the excessive severity of the punishment. By the act of 1811, persons convicted of the crime of forgery are under the following penalty: Thirty-nine lashes on the bare back; imprisonment not less than six months, nor more than two years; to stand two hours on the pillory on three different days; to be rendered infamous; to be branded on the brawn of the left thumb with the letter T; and lastly, to pay costs.—*Nashville Whig.*

Green Fruit.—It may not be amiss to remind parents, and those who have the immediate oversight of children, that unripe fruit will soon appear in market. It is probable that more children's lives are destroyed, in summer, by this cause of disease, than almost all others put together. Apples, which are shaken from the trees by violent winds, or fall prematurely by decay, are immediately gathered and brought to market; the display of them is too tempting to children to be withstood; and of course they are purchased, and eaten. Nothing is more pernicious; and yet nothing is more common than to see children and young persons eating this kind of fruit. We should think that parents would lay a strict injunction against this indulgence of their children. They must, unless they can make up their minds to risk their health and their lives.—*Bost. Gaz.*

Information Wanted.—Thomas Speight, joiner and cabinet-maker, from Yorkshire, is informed that his wife Martha, and three children, have arrived from England, and are now at York, Upper-Canada, where they have been waiting for him a month. She fears he may have missed her last letter addressed to him at New-Orleans; and the editors of papers in Albany and Utica are respectfully requested to insert this notice once, in hopes that he may see it and thereby ascertain where to find his family. *York, July 8.*

Commerce of Boston.—Since the first of the present month, there have been no less than three arrivals at this port from Canton, with valuable cargoes, the duties on which will not fall far short of three hundred thousand dollars.

Smuggling.—The editor of the Niagara Gleaner says, that several seizures have recently been made by the collector of Niagara.—Whiskey appears to be the chief article attempted to be run into Canada. The editor adds, that the temptation to smuggle on both sides is great; so much so, that an honest trader cannot live, "he must smuggle in self defence."

It is seriously stated, we know not on what grounds, that Mr. McLane, our new minister to England, has been instructed to negociate with the British ministry, with reference to the tariff of 1828; that is, as we understand it, is authorised to say, that the rate of duties will be essentially modified, if Great-Britain will admit, on moderate duties the grain and flour of the United States.—*Phil. Gaz.*

The trial of Mr. Wickliffe, at Lexington, for shooting Mr. Benning, editor of the Kentucky Gazette, after occupying four and a half days, terminated on the 4th inst. The jury, after retiring about fifteen minutes, brought in a verdict of *not guilty.*

The celebrated Mrs. Royall was brought into court, in the city of Washington, on the 11th inst. to answer to an indictment against her, as a common brawler and nuisance. After being arraigned, she entered into a recognisance for $100, to appear on the succeding Monday, for trial.

Shadrack Jacobs, convicted of the murder of Andrew Feaster, about 20 years ago, was executed at Winnsborough, S. C. on the 10th ult.

John Boies was executed at Dedham, Mass. on the 7th inst. for the murder of his wife, at Milton, in February last.

A cargo of *new wheat*, the first received this season, arrived in New-York on the 13th inst. from North-Carolina.

UTICA MISSIONARY DEPOSITORY.

Rec'd for the A. B. C. F. Missions, from the 13th June to the 17th July.

Van Buren, Onondaga co.—A friend of Missions,	$ 4 00
Paris-Hill—Dr. E. Judd, a donation, 17.00: By do. to apply in payment for furniture purchased by Mr. Hill for Dr. G. P. Judd, at the Sandwich islands, 26.00,	43 00
Leyden—Foreign Mis. Society, by Mrs. Dewey,	1 50
Rec'd $10, to apply on Rev. Matthew Dutton's note of hand in favour of the Am. Board,	10 00
Verona—Mrs. C. Brush, a donation,	3 00
A friend of missions, by the hand of Mr. T. Hastings,	1 00
Camden—Gent. Associ. 47.31: Ladies' Mis. Soc. 15.00, by Mr. Erastus Upson and Mrs. C. Upson, treas'r,	62 31
Guilford, Chenango co.—Gent. Asso. it being the first payment for 1829, by Mr. E. D. Wells, agent,	12 00
Burlington, Otsego co.—Avails of a missionary field, by Mr. H. H. Foot,	2 00
Mount Vernon—Presbyter'n society, by Mr. Josiah Patten, treas'r,	18 00
Total amount,	$156 81

ABIJAH THOMAS, *Agent.*

DEATHS.

In this village, on the 19th inst. Mr. *Justin Campbell.*

In Whitestown, on the 17th inst. Mr. *George Doolittle*, aged 32 years.

In New-York, on the 13th inst. of apoplexy, *William Coleman*, Esq. so long and so advantageously known as the editor of the Evening Post, aged 63. Mr. C. commenced his editorial career in 1801, and while his health continued unimpaired, sustained the reputation of one of the most able and active conductors of the public press in the United States.

In Maryland, on the 20th ult. Dr. *Francis Le Barron*, late apothecary-general to the United States army.

In Norway, Herkimer co., on the 7th inst. Deacon *Seth Smith*, aged 94. He was born in Suffield, Conn. and served his country as an officer through the French war. When the revolutionary war commenced, in 1775, the first intimation of the shedding of blood reached his neighbourhood on Sunday, while the people were in church; the meeting was immediately broken up, and he with many of his neighbours proceeded to join the army near Boston. He was at the battles of Bunker-Hill, Trenton, Monmouth and White-Plains, and continued with the army until the war was closed. From his youth up, he evinced a sincere and decided friendship for religion, and a profound reverence for its institutions; and its influence was to be seen in all the various duties that distinguish the good husband, the kind father, and the upright citizen.—*Little-Falls Friend.*

In Rome, on the 12th inst. Mr. *Adam Vanderheyden*, a soldier of the revolutionary war, aged 75.

HAMILTON COLLEGE.

The Rev. SIMEON NORTH, who was recently elected Professor of Languages in this College, has accepted the appointment, and will enter on the duties of his office at the opening of the next term. Mr. North will deliver his inaugural address at the ensuing commencement.

N. B.—Editors, in various parts of the state, will do a favour to the College, by giving this article one insertion in their papers.

TEMPERANCE SOCIETY.

The anniversary of the Utica Society for the Promotion of Temperance, will be held at the second presbyterian church, on Wednesday the 29th of July inst. at 7 o'clock, P. M. A public address will be delivered by a member of the Society. After the public exercises are closed, the officers of the Society for the ensuing year will be chosen. *July 20, 1829.*

New Agents for the Recorder.

John C. Rich, *Richville.*
Rev. J. Hurlbut, *Columbia Village.*
Dea. Joseph Martin, *Lisbon.*

NEW GOODS.

NEW GOODS are received this day, by SHEARMAN & THOMSON.
July 21, 1829. 29w4

CARPETS, RUGS, RODS, &c.

A NEW lot of Carpets, Rugs, Rods, Bindings, Floor Cloths, Table & Piano Covers, received this day, by SHEARMAN & THOMSON.
July 21, 1829. 29w4

JARS.

JELLY, Preserve & Butter JARS, of Earthen, Glass and Stone Ware, for sale at the Crockery Stores of THOMAS F. FIELD & Co.
Utica, July 20, 1829. 29w3

STRAYED OR STOLEN.

ON Tuesday the 14th inst. from the Subscriber, a bay MARE, with a small white stripe in her forehead, and a few white hairs on her tail. Whoever will return her to the Subscriber, or give him information where she can be found, shall receive a reasonable reward, and all necessary charges. JACOB RUTT.
Deerfield, July 20, 1829. 29w3

BOARDING.

THE Subscriber, having fitted up the house, No. 139, Genesee street, next door to Peale's Museum, is prepared to accommodate LADIES, GENTLEMEN, and FAMILIES, either with transient or permanent Boarding. The house is situated in a central and beautiful part of the town, at a convenient distance from the canal and stage offices; and no effort shall be wanting on the part of the Subscriber, to provide good entertainment for his guests. E. WOODWORTH.
REFERENCES—Rev. S. C. Aikin, Rev. D. C. Lansing, Mr. Spencer Kellogg, Mr. A. Seymour, Dr. P. Pomeroy. *Utica, July 13, 1829.* 28w4

HENRY'S COMMENTARY, VOL. 3.

HASTINGS & TRACY have just received the 3d volume of Henry's Commentary, which the Subscribers are requested to call and receive. The 2d volume is also ready for subscribers and others.
Utica, July 14, 1829.

NEW BOOKS.

HASTINGS & TRACY have just received, Specimens of American Poetry, with critical and biographical notices, in 3 vols. by Samuel Kettell: The Garland of Flora: Memoirs of a New-England Village Choir: Natural History, by Mrs. Mary Trimmer: Mary's Journey, a German Tale: Faber's Difficulties of Romanism. *July 14, 1829.*

ONEIDA HOUSE.

THE Subscriber has taken the new Tavern Establishment, recently fitted up by WILLIAM CLARKE, Esq. adjoining his Lottery and Exchange Office, and opposite the Ontario Branch Bank, in Genesee street. It is in excellent condition for the accommodation of company. The House is commodious, its situation central, and having been well furnished, it is presumed that it affords to the citizen or traveller as pleasant a stopping place as can be found.
SMITH COPELAND.
Utica, July 6, 1829. 27

THE NEW SYSTEM OF MUSICAL EDUCATION, *of which his Britannic Majesty George IV. is now Patron.*

MR. BROWNE, Professor of the Logierian System of Musical Education, as adopted by many hundred Professors of the most scientific acquirements, in Great-Britain, Ireland, France, Spain, East and West-Indies, Africa, &c. and recently introduced into Germany, under the immediate patronage of his majesty the King of Prussia, and established by *law* in the Prussian States, after the most deliberate and accurate research of the *Diplomatic Professors*, Doctors, and Bachelors of Music, into its scientific principles, as the criterion in their *Colleges, Seminaries*, and *Academies*—Begs leave to acquaint the Ladies of Utica and the neighbouring towns, that he will soon open a class of Pupils on the same principles; having instructed in his *Boston* Musical Academy, for nearly three years, with decided approbation, upwards of two hundred ladies of the first respectability. This system, in its lectures, combines every branch of music, as illustrative of a national science, with the most perfect system of executing on the PIANO FORTE, ORGAN, &c.

N. B.—A number of the best London *Piano Fortes, Violins, Flutes, Music*, &c. for sale, at unusually low prices. Ladies will be pleased to send their commands to Mr and Mrs BROWNE, at Dr Pomeroy's New Brick Building, Fayette street, Utica.
June 16, 1829. 24

CITY-HOTEL, SCHENECTADY.

(PIONEER HOUSE.)

THIS Establishment has lately been built and furnished in the first style, and is probably furnished inferior to none in the state. The Subscriber is determined to keep the Establishment in such style, as to merit a share of public patronage. Parties of pleasure can be accommodated with private rooms, if desired.
CYRUS GRANNIS.
Schenectady, June 13, 1829. 24w6

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs*, &c. Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.
Utica, June 16, 1829. 24

POETRY AND MUSIC.

LITURGY OF THE CARAITE JEWS.

From the Missionary Journal of Rev. J. Wolff.

Precentor. Thou Source of light and love divine,
On Sion bid thy mercy shine:
People. To exile now no more condemn
The children of Jerusalem.

Precentor. Redeemer of thy Sion, haste;
Why lies thy ancient dwelling waste?
People. Speak words of peace, and cheer with them
The heart of thy Jerusalem.

Precentor. May Sion be with beauty crowned;
May rays of Majesty surround:
People. Mercy is still thy brightest gem;
Show mercy to Jerusalem.

Precentor. Thy Sion's liberty proclaim;
Remember her reproach and shame:
People. Repair—for why should men contemn?
The ruins of Jerusalem.

Precentor. Again, with glory in his train,
Let Sion's King on Sion reign:
People. Cheer, thou who art their diadem,
Thy mourners of Jerusalem.

Precentor. May joy and gladness now distil,
In sacred drops, on Sion's hill:
People. Arise, thou Branch of Jesse's stem,
And flourish at Jerusalem.

An Explanation.—We copy the following as a sample of the rather unfortunate manner in which our opinion has been quoted of late, in reference to the congregational style of singing:—

"He is a friend to singing by the whole congregation; and believes that almost every voice may be cultivated for the purpose, if it receive early and continued attention."

Now we are friendly to the congregational style, not as it really exists in the churches, but as it might exist, where cultivation should be allowed to give it proper efficiency. The cultivation required is of a very special character—easy indeed, but at present almost universally neglected.

The chief things are, first, an impassioned enunciation of the words, connected strictly with pious associations. This, for the congregation at large, who should occasionally spend an evening for the express purpose. The second thing is, to have one or two bands of singers thoroughly instructed, either to form a choir in the gallery, or to act upon the extreme parts of the congregation below, as they (the leaders) may sit together or in two separate bands.—The congregation might then join in the plain, emphatical passages, and leave the leading singers unembarrassed in passages that are delicate; thus singing as the ancients did, "sometimes together, sometimes in response."

The psalms were originally intended for this special order of performance. The early Christians, and after them the Reformers, observed the same order; and there is nothing, even as music has been latterly cultivated, which precludes the propriety of its being restored; at least, nothing but the absence of strictly pious associations.

Little, however, can be done towards a substantial reformation, till the churches take up the subject in a christian manner, as they *sometimes* are found to do sabbath schools and bible classes. If they begin thus in "the schools of the prophets," according to the example of the scriptures, the task will become both easy and pleasant, and soon result in a high degree of edification—a degree altogether unknown in the present method of management.

We speak advisedly on this subject. The whole history of the art, when properly interpreted, speaks the same language; and the same, too, is the language of modern experience, where the system has been fairly tried. At present, the music of the churches throughout the land is greatly deficient as to its spiritual results. Abuses have been creeping into this portion of the services for nearly two centuries. How much farther must they prevail, before the churches will awaken to the subject?

MISCELLANEOUS.

From the Baltimore Gazette.

LIBERIA.

We have conversed with a very intelligent coloured clergyman, who left Baltimore two years ago for Africa. He went to see for himself the situation of affairs at Liberia, and to satisfy many of his friends here, who looked to his opinion, after an inspection of the ground, as the guide of theirs. On this account, his return has, we understand, been some time anxiously expected by many very respectable coloured people of this place; and we were particularly desirous, from the interest which we take in the scheme of African colonisation, to hear his report. His first words were entirely satisfactory. "I have come back," he said, "for my wife and children; and I am satisfied that Africa is the place for me and mine, and all others of my colour, who will go there with common industry and perseverance. Nothing would induce me to remain in America." In reply to our questions, he then entered into such a detail of circumstances as fully justified his opinions and conduct. The mortality, he said, was comparatively trifling in most voyages, and could be traced very generally to the imprudence of the convalescents, who, anxious to be getting forward, make exertions which bring on a relapse, a second and third and even fourth time, before it carries them off. In most circumstances, common care when convalescing will prevent mortality. Dr. Randall's case, as he reported to us—and he was one who nursed him through his illness—illustrates his idea. Dr. Randall was quite convalescent, weakness being all he had to contend with after his first attack, and that was rapidly vanishing. In this state, he saw the government schooner aground on the bar. He boarded her, and remained on deck, with the waves occasionally breaking over him, and exposed to the hottest African sun, from 7 until 11 o'clock, A. M.! The consequence was to have been foreseen; he was taken home delirious with a stroke of the sun. He again became convalescent, and was gaining strength rapidly when the Harriet arrived. Contrary to the intreaties of all around him, he insisted on superintending the debarkation and location of the settlers; and another relapse was the consequence of his unremitted labours. Again he became convalescent, and was doing well, when the Harriet's emigrants began to be taken down with the sickness. He now broke from his immediate attendant, who would have restrained him within the bounds of common prudence, and borne on a chair, or supported on the arms of two men, insisted on visiting and prescribing for the sick; and a last and fatal attack was the consequence of these reiterations of imprudence. His own enthusiastical zeal destroyed him. The spirit was too restless for the frame which it inhabited. Dr. Mechlen, his assistant, is in good health, because, although more affected in the first instance by the fever, he has taken care of himself, avoided unnecessary exposure, and pursued the advice of those who have experienced the climate. On another day we shall continue our remarks on this subject, and give publicity to more of the information we have received from an eye-witness, whose sincerity is so well proved by his returning for his family.

SCRIPTURAL LEGISLATION.

Washington Irving, in his history of New-York, says that one of the American states, being met in council to draw up a code of laws, finished the *diet* by a resolution to govern the state by the laws of God, until they could devise *better*. This is, perhaps, a parody of Franklin's fine reproof to the old Congress, when he calmly said, "Ye are applying to all the lights of antiquity for direction.—Would it not be well to apply also to 'the Father of lights,' from whom cometh down every good and perfect gift?" The wisdom and efficiency of this process will soon be demonstrated to the governments of Europe, by the progress of the new governments of the missionary stations. Madagascar has advanced further in civilisation in a few years, than any of the new governments did in the same number of centuries. Radama, the king, told Com. N. when he saw his surprise at the improvements, "We owe it all to the mission schools." The truth of this was triumphantly illustrated in the abolition of one of the most ancient and inveterate customs of the nation. It was the law of Madagascar, that if two men were travelling together, and one of them died on the journey, the survivor should take up the dead man, and carry him to the sepulchre of his fathers. This, as may be supposed, often proved fatal to the survivor. On one occasion it proved fatal to the army. Radama had set out to quell a rebellion on the frontiers. He left Tannoreeve, at the head of 20,000 men. The marsh fever broke out on their march, and in a short time every soldier had a dead man on his back, and some of them carried two. The consequence was, that the whole army perished, with the exception of Radama and his young officers. When they arrived at the capital, he assembled them, and appealed to them. "You," he said, "have been educated in the mission schools, and thus raised above the prejudices of your ancestors. We must put an end to this destructive custom, at all hazards. We cannot improve while it continues. I will call a council to discuss the case, and I calculate on your support." The matter was debated three days, and the law abolished forever. It is thus that scriptural instruction is emancipating the mind of savage nations, and the gospel proving itself to be the power of God unto temporal and eternal salvation. When will the world understand that it is the gospel which must civilise the nations?—*English pa.*

SIR HUMPHREY DAVY.

The following testimony to the excellence of religion is from the pen of Sir Humphrey Davy, the most celebrated natural philosopher now living:—

I envy no quality of the mind or intellect in others; nor genius, power, wit or fancy; but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness; creates new hopes, when all earthly hopes vanish, and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life in death, and from corruption and decay calls up beauty and divinity; makes an instrument of torture, and of shame, the ladder of ascent to paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, the gardens of the blest, the security of everlasting joys, where the sensualist and sceptic only view gloom, decay, annihilation, & despair!

BOLD ADVENTURE.

The other day, an African on the plantation of Mr. Jencks, at the head of the North river, accidentally discovered four tigers of pretty terrific size, (entirely so to those who are acquainted with the fierceness of those animals), and immediately went in pursuit of them, armed with an old sword. Two of them made off into the forest, and the other two ascended a tree, and Cuffee, after them; but was obliged to retreat. In a second attempt one of the tigers was dislodged, and a battle commenced. Cuffee wielded the sword in front, and three or four dogs made an attack in the rear, with great success, until he was slain. The second was treated in the same way, and with equal success; but the African had no mind to pursue the other two, having received some friendly hints on the body and arms.—*Florida Her.*

A person endeavouring to prove to Dr. Johnson, that an atheist may be a man of a good moral character, "Sir," said the doctor, "when a man rejects his allegiance to his great Creator, what has he to restrain him from the perpetration of crimes? If an atheist was to drink tea with me, I should look very carefully after my spoons."

Benevolence is allied to few vices, selfishness to fewer virtues.

LITERARY AND SCIENTIFIC.

WEBSTER'S DICTIONARY.

Among the newspaper notices of this work which meet our eye, the following may be deemed as a favourable specimen, from the columns of the Canandaigua Repository:—

A few weeks since, we took occasion, by way of directing the attention of our readers to a notice of Webster's large Dictionary, contained in the North-American Review, to express a favourable opinion of that work. Shortly after the publication of that article, there appeared in several neighbouring journals almost simultaneously, sundry very captious and illiberal criticisms upon Webster's Dictionary, obviously designed to forestal public opinion, and produce an impression unfavourable to its merits. Far be it from us to insinuate, that the authors of these criticisms are *interested in the publication and sale of Cobb's Spelling Book*, though from the disingenuousness of their strictures upon Webster, such a supposition is not altogether improbable. One thing is clear; that the adoption of Webster as a standard, must inevitably drive Walker and Cobb out of use, and out of market. On very many points they are at direct variance with each other, and ought certainly not to be used in the same school. From present indications there remains but little doubt, which of these systems is fated to fall into discredit and disuse. The North-American Review, confessedly the highest authority on all questions of literary criticism, has bestowed upon Webster's late work the most unequivocal commendation; and notices equally flattering to its merits, are daily emanating from sources of the highest respectability.

A committee, appointed at a meeting of teachers and other literary gentlemen in New-York, to examine Webster's Dictionary, and report their opinions of its merits, have expressed their unqualified approbation of the work, and there can be no doubt that it will be speedily adopted in the schools of that city. We hope that this introduction will become general throughout the country. We wish it, not only from the importance of having a uniform national standard of orthography and pronunciation, but for what we believe to be its intrinsic excellence, and superiority to any other work. Walker we consider to be a very erroneous and exceptionable guide, especially in pronunciation; and what proves it to be so, is the fact, that nobody, whether learned or illiterate, follows it. We speak with confidence as respects the scholars of this country; and from what we have observed of the pronunciation of learned Englishmen, resident in the United States, we have no doubt that the remark is equally applicable to that country. But few persons are aware of the differences between the actual pronunciation of our language, as heard among educated people, and that taught in Walker's Dictionary. An attentive examination of that book alone, can give an adequate idea of the extent of those differences. But aside from the innovations and affectations with which it abounds, it is objectionable as a school book, from the unnatural and obscure mode adopted to indicate the sounds of the syllables. The combinations of letters by which the pronunciation is spelled, are less intelligible, and more difficult of utterance, often, than the word itself. For example—

Written.	*Pronounced.*	*Written.*	*Pronounced.*
Virtue	Vertshue	Guardian	Guarjean
Virtues	Vertshuze	Ingredient	Ingrejent
Actuate	Actshuate	Obedience	Obejeence
Bounteous	Bountcheous	Odious	Ojus
Courteous	Courtsheous	Ordeal	Orjeal
Dictature	Diktatshure	Tedious	Tejeus
Duteous	Dutcheous	Chit	Tshit
Future	Futshure	Chit-chat	Tshit-tshat
Guttural	Gutshural	Chew	Tshoo
Periosteum	Pereostshum	Chicken	Tshikin
Statue	Stattshue	Chief	Tsheef
Unctuous	Ungktshuous	Truth	Trooth

Let the reader undertake to pronounce the foregoing words, as Walker has spelled them in the second column, giving every letter its distinct sound, and if he does not find them *jaw-breakers*, we are mistaken. But besides being difficult of utterance, and harsh and grating to the ear, they are absolutely not English, but an outlandish jargon. The foregoing are only a few among hundreds of the same classes, which Walker has twisted out of their natural shape and proportions, merely to boggle the tongue, and torture the ear.

The manner in which Walker pronounces *ir*, *er*, and *ear*, as they occur in a numerous class of words, is certainly not sanctioned by usage on *this side* the waters. He gives to them the sound of *er* in *terror*, instead of short *ur*. A few examples are subjoined:—

Written.	*Pronounced.*	*Written.*	*Pronounced.*
Irksome	Erksome	Serpent	Serpent
Firkin	Ferkin	Sermon	Sermun
Circle	Serkl	Earth	Erth
Circuit	Serkit	Merchant	Mertshant
Circumcise	Serkumsize	Mercy	Merse
Circumstance	Serkumstans	Mercury	Mercure

From the class of similar words, a great many more examples might be adduced, but the above are sufficient.

It is foreign from our purpose, to specify in detail, the numerous errors, which, in our judgment, pervade Walker's Dictionary, and we have noticed the foregoing, merely as *specimens* of large classes of words, liable to one common objection.

It is a matter of surprise, and certainly of felicitation, that this dictionary, after having for so many years almost exclusive possession of our schools, should have produced so little change in the spoken language of our country. Scarcely one in ten of its numerous innovations have been adopted, either in common parlance, or in public speaking. Only one of them, and that decidedly the worst of the whole, has obtained to any considerable extent. In *chuing*, alias *tshuing* our mother tongue, we have actually *out-walkered* Walker. For instance, we say *machure*, *machurity*, *opporchunity*, *opporchunely*, *imporchunity*, *fuchurity*, *literachure*, which are not authorised by Mr. Walker. But such affectations as *skei*, *keind*, *gueard*, *guarjean*, *immidj-er-re*, &c. are rarely heard, except (where they originated) on the stage.

The fact above mentioned, shows the tendency there is in language, to permanence and uniformity. Where the ear is accustomed to one mode of pronunciation, it is with reluctance reconciled to another, and a change should not be admitted without the most substantial reasons. Such reasons can hardly exist, after a language has attained the maturity and refinement of the English, as spoken in the eighteenth century. The tendency of innovation, (always reluctantly adopted by the great mass of the people), to produce artificial distinctions in society, is unfavourable to that freedom of intercourse, and equality of rank, which ever ought to be encouraged in a republic. An identity of language, not less than a community of interests, is essential to the perpetuity of the union of our government.

The importance of having a *standard* of pronunciation and orthography, must be obvious. If different systems are admitted into our schools, the discrepancies, already too numerous, will continue to multiply. A standard too, adapted to the peculiar institutions, local usages, and political condition of our own country, is necessary. In this respect, Webster's Dictionary is, unquestionably, superior to any other. It contains a vast many words unknown in England, because the objects denoted by them have no existence there. But in addition to its copiousness, it is in other respects a material improvement upon all which have preceded it. That it is faultless, will not be claimed by its warmest admirers. Its excellencies are portrayed, and its defects pointed out, with candour and ability, in the last number of the North-American Review; and the author has great reason to be flattered with the favourable notice of his elaborate work. That the American people will confirm the judgment there passed upon it, and reward the labour of many years, undertaken for their benefit, prosecuted with untiring assiduity, amidst numerous discouragements, and brought to successful completion, it were a reflection upon their gratitude and their intelligence to doubt.

Spirit of the Pilgrims.—The following is a table of the contents of the July number of this valuable periodical:—

Communications—On Envy between Christians in the different Classes of Society: Dangerous Combinations. *Reviews.*—The unconditional Freeness of the Gospel, by Thomas Erskine, Esq. Advocate: The Rights of the Congregational Churches of Massachusetts: The Result of an Ecclesiastical Council convened at Groton, &c.: Vindication of the Rights of the Churches of Christ: Review of the Result of an Ecclesiastical Council convened at Groton, &c.; first published in the Christian Examiner, for March and April, 1827: Review of the Vindication of the Rights of the Churches of Christ; published in the Christian Examiner, for July and August, and for November and December, 1828. *Notices of Recent Publications.*—The Imitation of Christ: Sermons on War, by Rev. Thos. T. Stone: Letters of Maria Jane Jewsbury: Simple Memorials of an Irish Family.

The North-American Review, for this month, commences with the memoirs of the rich Parisian banker, Ouvrard, who, from an inferior clerkship, rose to be the ally of half the monarchs on the continent. He is still living, though in honourable confinement at Paris, on account of some jealousies of the government. During Bonaparte's reign, his property was inventoried to the amount of $29,000,000.

"*The Rights of All.*"—Number one of a weekly sheet, bearing this title, has just appeared in New-York, under the editorial direction of Rev. Samuel E. Cornish. It is devoted to the interests of the coloured population of our country.—*Philadelphian.*

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		*New-York.*	
City Banks, - -	par	Newark Insur. Comp.	par
Except Franklin	broken	Trenton Banking Co.	do
Long-Island Bank -	par	Rahway Farm. & Mech.	do
Dutchess County -	par	Salem S. M. & B. Co.	1 1-2
Lansingburgh - -	par	Monmouth -	broken
Bank of Albany* -	1-2	Franklin - -	do
Albany State Bank*	do	Hoboken - -	do
Do. Mech. & Farm.	do	Paterson - -	do
Do. Commercial	do	Protection & Lomb'd	do
Newburgh* - -	do	Jersey City - -	do
Columbia, Hudson	stopped	State, Trenton -	do
Middle District -	do	All others - -	1-2
Orange County -	1-2	*Pennsylvania.*	
Catskill - - -	do	Philadelphia Banks	par
Troy - - -	do	Chester County -	1-2
Farmers', Troy* -	do	Delaware County -	do
Mohawk - - -	do	Reading - -	3-4
Geneva - - -	5-8	York - - -	1
Utica - - -	do	Pittsburgh - -	do
Utica Branch - -	do	Gettysburgh - -	do
Auburn - - -	do	Chambersburgh -	do
Ontario - - -	do	Carlisle - -	do
Central - - -	do	Lancaster - -	do
Chenango - - -	do	Greensburgh -	5
Rochester - -	do	Brownville - -	do
Newburgh Bran. Ithaca	do	Silver-Lake -	25
Jefferson County -	do	All others uncert. or	broken
Wash. & Warren,	1 1-2	*Maryland.*	
Niagara - -	broken	Baltimore banks	1-2
Plattsburgh - -	do	Somerset & Wor.	broken
Greene county -	do	Snowhill - -	do
J. Barker's Exchange	do	Princess Ann -	do
Maine.		Cumberland -	do
Bath - - -	10	All others -	1 1-2 a 2
Waterville - -	do	*Dist. Columbia.*	
Castine - -	broken	Bank of Columbia	25
Wiscasset - -	do	Alexandria Mer.	broken
Kennebec - -	do	Franklin -	do
Passamaquoddy -	do	All others -	1 a 1 1-2
Hallowell & Augusta	do	*Virginia.*	
All others - -	3-4	All the Banks	5
New-Hampshire.		*North-Carolina.*	
Cheshire Bank -	3-4	All the Banks	5
Exeter - -	10	*South-Carolina.*	
All others - -	3-4	Charleston Banks	3
Vermont.		*Georgia.*	
Banks of this state	1-2	All the Banks	5
Massachusetts.		*Ohio.*	
Berkshire bank	broken	Chilicothe - -	5
Essex, Salem -	do	Marietta - -	do
All others - -	1-2	Steubenville -	do
Connecticut.		Farmers & Mec.	do
Norwich Bank -	par	Lancaster -	do
Bridgeport - -	do	St. Clairsville -	do
Eagle, New-Haven	broken	Mount-Pleasant -	do
Derby - - -	do	Western Reserve -	do
Thames - - -	5-8	Columbus - -	do
All others - -	1-2	All others uncert. or	broken
Rhode-Island.		*Miscellaneous.*	
Pawtucket	stopped	New-Orleans Banks	5
All others	1-2	Michigan - -	2
New-Jersey.		Detroit - -	broken
State, Newark -	par	Upper-Canada, York	3
Do. Elizabethtown	do	Kingston - -	broken
Do. New-Brunswick	do	Quebec - -	3
		Montreal - -	3

* Bills of these Banks, $20 and upwards, par.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$112 50a	Sole, oak tanned, lb	19a22
Pearl	117 50a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a14	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8 3-4a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	10 50a
Alabama	9a11	—— prime	8 00a8 50
Feathers,		Pork, mess	12 50a13 00
Live American, lb	35a36	—— prime	9 75a10 00
Fish,		Hams, north. lb	9a10
Dry cod, cwt	$2 50a2 62	Butter, NY dairy	12a16
Scale	1 50a1 75	Hog's Lard	6a7
Pickled, bbl	3 75a4 25	Cheese, Amer	6a8
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	9 50a10	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-island, bush	48a50
American	8a9 3-4	Liverpool ground	42a43
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	5 50a5 62	Havana, white, lb	12a14
Western (canal)	5 50a6 00	—— brown	9a10
Rye flour	3 50a3 62	New-Orleans	7a8
Indian meal	2 50a	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 00a	*Tallow,*	
—— western	1 08a1 06	American, lb	6 1-2a7
Rye	68a70	*Teas,*	
Corn, north yellow	55a56	Bohea, lb	30a32
Oats	35a40	Souchong	50a75
Barley	51a55	Hyson-skin	55a80
Beans, 7 bush's	8 00a8 50	Young-Hyson	80a1 12
Hides,		Hyson	90a1 15
LaPlata, lb	15a16	Gunpowder	1 10a1 40
S. A. horse, p'ce	1 50a1 75	Imperial	1 10a1 40
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	3 1-2a6
Lumber,		Cuba	12a20
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 37a2 50
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a38
Hoops, per M	25 00a	—— pulled	18a30
Staves, pipe	41 00a42 00	Common	18a25
—— hhd	31 00a32 00	Spinning	18a30
—— bbl	25 00a26 00	Amer Hatters	20a28

UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand, at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.

Utica, Oct. 27, 1828. 44

BOARDING & DAY SCHOOL.

MR. & Mrs. EVERTS would inform their Patrons and the Public, that the summer term of their Seminary for Young Ladies commenced on Monday the 4th inst. For terms for board, &c. apply at the Seminary, opposite the Bank of Utica, in Whitesboro' street.

References—Judge N. Williams, H. Seymour, A. Varick, Dr J. Fay, J. Van Rensselaer, K. Hurlburt, R. R. Lansing, J. Williams, Dr J. M'Call, R. B. Miller, M. Hunt, S. D. Dakin, A. G. Dauby. *May* 5, 1829.

NEW BOOKS.

HASTINGS & TRACY, No. 40, Genesee street, have just received a new supply of Books, among which are the following:—

Eaton's Manual of Botany, 5th ed. revised & enlarged.
Justices' Manual, revised, by T. G. Waterman, Esq.
Gregory's Practice of Physic, latest edition.
Kirkham's Grammar, 10th ed. enlarged.—This work has been but little known in this region, but has met with extensive sales where it has been introduced. It has received the unqualified approbation of every teacher who has examined it.
National Orator, consisting of selections adapted for rhetorical recitation, from the parliamentary, forensic, and pulpit eloquence of Great-Britain and America.
Ladies' Lexicon and Parlour Companion.
Legendre's Geometry, revised and altered for the use of the military academy at West-Point.
Scott's Bible, quarto edition: Diamond Bibles & diamond Prayer-Books, elegantly bound: Bickersteth on Prayer: Macbeth on the Sabbath: Hawes' Lectures to Young Men: Christian Spectator, quarterly series, June number: Webster's Dictionary, 4to ed: Cooper's Virgil: Goodrich's Greek Grammar: Beauties of Johnson Blair, Burke, &c: Printer's Guide, &c. &c.
Also, No. 2 of the American Monthly Magazine, or which H. & T. are agents. *June* 23, 1829.

NOTICE.

BY virtue of a decree of the Surrogate of the county of Oneida, will be sold by or under the directions of the Subscriber, administratrix of the estate of Joel Bradley, deceased, at the house called M. Bagg's Tavern, in Utica, county of Oneida, on the fifteenth day of August next, at ten o'clock in the forenoon of that day, all the right, title and interest of the said Joel Bradley, deceased, in and to the following described parcels of Land, bounded as follows, to wit:—

The first piece or parcel of Land is bounded on the north by lands of Stephen Shute, Bradford Seymour, and one Spencer; on the east by lands of one John Morse, junior, David Mansfield, James Onley, and Bradford Seymour; on the south by lands of James Smith, James Onley, Edmister Hammond, Isaac Seymour, Leonard Waters, and John Sweeting; and on the west by lands of John Sweeting, Isaac Seymour, Leonard Waters, Bradford Seymour, and the highway leading from the said Bradford Seymour's to John Skinner's, containing about 300 acres of land. The above parcel of land is a part of Lots No. 1, 2, 3, 4, in Bleecker's patent, and a part of Lot No. 22, in Dean's patent, situate in Westmoreland, in the county of Oneida.

Also, one other parcel of Land, situate in the town of Ballston, and county of Saratoga, bounded northerly by the lands of James McCrea; east by the outlet of the Lake; south by the lands of Taylor Betts; and west by the lands of Samuel Young; containing about 19 acres.

Terms and conditions of sale made known, by application to THOMAS E. CLARK, Utica, or the Subscriber.

NANCY BRADLEY, *Administratrix.*

Dated June 20, 1829. 26w6

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

Who wants to see, when 100 *years old?*

M. HITCHCOCK & CO. have received a large assortment of *SPECTACLES*, some of which are marked for one hundred, and to be sold at No. 38, Genesee street. *Utica, May* 22, 1829. 21

NOTICE.

THE Subscriber being lawfully authorised by the administratrix and administrators of the estate of DAVID P. HOYT, deceased, to settle all the accounts, receive monies, and discharge claims against said estate, hereby requests all persons who have any unsettled business with the estate aforesaid, to call on him at the store, No. 38, Genesee street, and adjust it as soon as possible.

JOSEPH B. HOYT.

Utica, July 19, 1828. 30

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c.—Notice is hereby given to all the creditors of JOSEPH FROST, an insolvent debtor, to show cause, if any they have, before the said judge, at his office in Utica, in said county, on the 25th day of July next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, for the benefit of all his creditors, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 5th day of June, 1829. 23w6

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old Stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. BAGG, in connexion with Mr. ALFRED CHURCHILL, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable; and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public.

MOSES BAGG.

Utica, Dec. 16, 1828. 51

LOOK ONCE MORE.

THE Subscriber having been appointed Auctioneer for the county of Oneida, offers his services as such in all cases, (where an auction room is not required), for selling real and personal Property at any place within the county. All orders in relation to the duties of his office will be thankfully received, and promptly executed. Communications left at the store of JOHN OSBURN; at the offices of E. S. COZIER or JOHN PARSONS, Esqs. or at my residence, will be punctually attended to, by the public's humble servant,

H. W. OSBURN.

Utica, April 7, 1829. 14

ITALIAN PILES OINTMENT.

A CONSTANT supply kept at A. HITCHCOCK's Green Store, No. 83, Genesee street, Utica.

Also, a general assortment of DRUGS and MEDICINE, Dye-Woods, Dye-Stuffs, Oils, Paints and Groceries. *Dec.* 23, 1828. 52

DE LA MONTERAT'S COLUMBIAN VEGETABLE SPECIFIC,

FOR the cure of *Consumptions, Asthma, Pleurisy, Spitting of Blood,* and *Pulmonary Affections of every kind*; the most valuable remedy ever discovered for the cure of Consumptions, and all diseases of the breast and lungs leading to Consumptions.

To all afflicted with these troublesome affections, an immediate use of this highly celebrated specific is only necessary, to convince the most incredulous of its possessing qualities superior to any other medical preparation yet discovered. Since the discovery of this invaluable medicine, numbers have experienced its salutary and happy effects. Its mild and gentle operations are much extolled by those who have used it. In all cases of coughs, colds, asthmas, and other consumptive affections, by the use of this article, they have been enabled to defeat an enemy whose attacks would otherwise have been followed by the most alarming consequences. This specific has relieved and cured the most violent cases in which other medicines have failed to give any relief. It operates by gentle expectorations, and may be given to infants and children with the greatest safety.

The following certificates just received from highly respectable gentlemen will show its value:—

Baltimore County, Feb. 14*th*, 1829.

GENTLEMEN—I feel it my duty to acknowlege the great benefit I have derived from the use of De La Monterat's Columbian Vegetable Specific. I do not like to speak of the medicine in the exalted terms in which I estimate it. I will, therefore, as briefly as possible, give a history of my own situation, with the effects produced by this valuable medicine. I have been for the last five or six years labouring under a pulmonary consumption, pronounced to be such by the attending physician; during which time I have consulted many physicians, and taken much medicine, but all to little purpose. The 12th of March, 1828, I puked blood for the first time, and continued to do so for several days in succession; and on the 14th of the same month was confined to my bed, where I lay for two months, until I was reduced to such a state of debility, that my friends began to despair of my recovery. I had made use also of all the popular remedies without benefit; and having accidentally heard of this specific, I determined to give it a trial, anticipating from the use of it no better result than had attended the use of all the remedies I had taken. But in this I was happily disappointed. At my lowest state I commenced the use of this specific. I took the first dose at night, in a little herb tea sweetened, which threw me into a gentle perspiration, and procured for me a good night's rest. I continued to take the medicine as directed, and in about five days my cough was stopped, and I have not had any return since. I am now perfectly satisfied of the superior quality of this specific over every other medicine offered for the cure of the above disease. You are at liberty to use this letter in any way you may think proper.

Your's, respectfully, JOHN R. ELLICOTT.

Lancaster County, Pa. March 5*th*, 1829.

MESSRS. BOYD & HIGGINS—Gentlemen—It is with no small degree of thankfulness that I now address you, for the public good, and to inform you of the work of divine Providence, through the agency of your valuable medicine, called De La Monterat's Vegetable Specific. I have been for the last six months confined to the house, and the latter part to my room, attended by two of the ablest physicians in the county, who finding my complaint a consumption, abandoned me to the will of Providence. I heard of your medicine, and purchased two bottles, which I imagined did me good. I therefore purchased two more, which, to the astonishment of my friends and doctors, have performed a perfect cure.

With due respect, I am, gentlemen, your most obedient servant, JACOB RANDSKOM.

The above Medicine is kept for sale by WARNER & HARVEY, Utica. *June* 23, 1829. 25

ANTI-DYSPEPTIC PILLS.

JUST received, *Dr. Chapman's Anti-Dyspeptic or Sour-Stomach Pills*.—Indigestion or sour-stomach is acknowledged by medical writers to be a complaint of a stubborn kind, at all times very difficult of cure. This is sufficiently illustrated in the disappointment of those who unfortunately suffer under it, as they for the most part find, after having tried many things to little or no purpose, that they are at last obliged to use for perhaps the remainder of life, such articles as can at best but palliate the disease. Under such circumstances, any medicine capable of removing the complaint, must surely be an article highly deserving the attention of all those who are afflicted with it. The proprietor of these Pills is therefore happy in offering to the afflicted an invaluable medicine, the success of which has never been equalled for the cure of dyspepsia in its most complicated forms: such as loss of appetite, nausea or sickness at the stomach, and sometimes vomiting, belching up water which is sometimes tasteless, but most commonly sour, gnawing pain in the stomach, heartburn, or what is commonly called sour stomach, costiveness, paleness of the countenance, languor, lowness of spirits, palpitation of the heart, vertigo or dizziness, disturbed sleep, &c. Whoever applies these Pills in the above disease according to the directions, will never be disappointed, as they have never once been known to fail in producing a radical and permanent cure. The use of a single box will convince the most unbelieving of their efficacy. They will most effectually remove all sourness of the stomach, not merely by neutralising the acid, but by correcting that morbid state of the secretions which give rise to it; and at the same time will restore to the debilitated organs of digestion that tone and vigour, which is absolutely necessary to the well being of the animal economy.

The above valuable Medicine is for sale by WARNER & HARVEY, Utica. *June* 23, 1829. 26

BY virtue of a power contained in a mortgage executed by Philander Chamberlain and Caroline his wife, to Thomas H. Whittemore, dated the 27th day of February, 1828, for securing the payment of three hundred dollars—default having been made in the payment of a part of said sum and interest—I shall sell at public vendue, to the highest bidder, at M. Bagg's tavern, in Utica, on the 21st day of November next, at ten o'clock in the forenoon, the following described parcel of land, to wit: All that certain piece, parcel or lot of land, lying and being in the town of Utica, county of Oneida, and state of New-York, distinguished on a map of the Bleecker purchase as part of Lot No. 7, and bounded as follows: Beginning at a stake on the northerly side of Blandina street, forty-five feet six inches from the corner of Charlotte and Blandina streets; running along the northerly side of said Blandina street, in an easterly course, forty-five feet six inches, to block No. 36; thence in a northerly course, along said block No. 36, thirty-three feet one inch, to lot No. 6; thence in a westerly course, along the southerly line of lot No. 6, forty-five feet; from thence, in a southerly course, forty feet six inches, to the place of beginning. May